THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841. [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 1,326.—NEW SERIES.] FRIDAY, AUGUST 31, 1894;—AB 29, 5654. [PRICE 2D.

[The Charge for Announcements of Births, Marriages, Deaths, &c., is 3/6 for 5 lines—about 28 words—and 6d. per line after.]

BIRTHS.

ARONSON.—On the 3rd of August, 1894, at George-street, Kimberley, South Africa, the wife of A. ARONSON, of a daughter.

BEHR.—On the 27th of August, at 92, Sutherland-avenue, Maida-vale, wife of SAMUEL BEHR, of a daughter.

JACOBS.—On the 26th of August, at 16, Newcastle-street, Whitechapel, the wife of MAURICE JACOBS (née Millie Cohen) of a daughter. Relatives and friends please accept this, the only intimation. Cape and Australian papers please copy.

KAPLAN.—On the 25th of August, at 158, Hackney-road, the wife of JOSEPH KAPLAN, of a son. American and South African papers please copy.

REESE.—On Tuesday, the 28th of August, at 12, Newnham-street, St. Mark's-street, Goodman's-fields, the wife of JACOB M. REESE, of a son.

ROSENTHAL.—On the 22nd of August, at 97, Sandringham-road, Dalston, the wife of LOUIS I. ROSENTHAL, of a son.

FIANCÉS.

FOGELMAN: ISRAELSTAM.—PAULINA FOGELMAN, fourth daughter of Solomon Fogelman, of Commercial-street, London, E., sister of I. M. Fogelman, of Johannesburg, to ABRAHAM ISRAELSTAM, of Johannesburg.

SHAFFER: MYER.—JANE, eldest daughter of Mr. and Mrs. G. SHAFFER, of 168, Cheetham Hill-road, Manchester, to ISAAC MYER, of Johannesburg, South Africa. American and South African papers please copy. No cards.

MARRIAGES.

DAVIS: LEVY.—On the 28th of August, at the New Synagogue, by the Rev. M. A. Epstein, KATE, daughter of the late WOOLF and PHŒBE LEVY, formerly of Duke's-place, to CHICK, son of the late DAVID and BETSY DAVIS, of Kingsland. American and Australian papers please copy.

REENS: HUNT.—On the 29th of August, at the Great Synagogue, Aldgate, by the Rev. Francis L. Cohen assisted by Rev. A. E. Gordon, KATIE, youngest daughter of Mr. and Mrs. L. REENS, to JACK, the youngest son of Mrs. A. HUNT, of 22, Little Alie-street. American and Dutch papers please copy.

SOLOMON: BENATOR.—On the 22nd of August, at 19, Warrington Mansions, Maida-vale, MARIE, youngest daughter of the late MOSS and REBECCA SOLOMON, of Highbury, to ELIAS BENATOR, of Gibraltar.

WOOLF: HYAMS.—On the 21st of August, at the Great Synagogue, Duke's-place, Aldgate, by the Revs. A. A. Green and A. E. Gordon, MARTHA, third daughter of Mr. and Mrs. L. WOOLF, of 72, Great Prescott-street, Goodman's Fields, to ISAAC, third son of Mrs. and the late B. HYAMS, of Princes-street, Spitalfields.

DEATHS.

BENNOSON.—On the 23rd of August, 1894, at 7, Bond-street, Brighton, MICHAEL BENNOSON, aged 29. Lamented by his sorrowing wife, father, brother, and sisters. May his soul rest in peace.

BINGEN.—On the 26th of August, at 11, Josefstrasse, Bonn-on-the-Rhine, CARL BINGEN, father of Max. N. Bingen, of 6, Gascony-avenue, West Hampstead.

ESNATY.—On the 18th of August, at Lisbon, ISAAC ESNATY, Esq., for many years resident at Pernambuco, in his 85th year. Portuguese and South American papers please copy.

GUBBAY.—On the 23rd of August, at Paris, A. M. GUBBAY, of London and Bombay, aged 62 years.

HARRIS.—On the 24th of August, at 22, Beaumont-square, Mile End, SOLOMON, dearly beloved husband of ELIZABETH HARRIS, aged 63 years. God rest his soul. Amen. American and Australian papers please copy.

KAUFMANN.—On the 28th of August, after a short and painful illness, at his residence, 18, Cephas-street, Mile End. JACOB KAUFMANN, in his 57th year. Deeply mourned by his sorrowing wife, children, relatives and friends. May his soul rest in peace.

MOSES.—On the 28th of August, at 33, Bristol-gardens, Maida-vale, after a short illness, JOSEPH MOSES, aged 75. Deeply lamented by his sorrowing wife, sons and friends. Peace be to his soul.

OPPENHEIMER.—On the 22nd of August, at Bournemouth, Mr. JOSEPH OPPENHEIMER, Choirmaster at the Central Synagogue, Gt. Portland-street.

IN MEMORIAM.

In ever loving memory of our dear mother, SARAH COHEN, who died at "Coborn House," Bow, August 19th, 1890—3rd Ellul, 5650. May her soul rest in peace.

In loving memory of our dear husband and father, RICHARD ZADOK BLOOMFIELD, who died August 23rd, 1892—1st Ellul, 5652. May his dear soul rest in peace.

In loving memory of my dear mother, RACHEL DAVIS, who died August 12th, 1890, corresponding with 26th Ab, 5650. Away, but not forgotten.

On the 28th day of Ab, 5635, August 29th, 1875, LEWIS HART, of 31, Newcastle-street, Strand. Ever lovingly remembered and deeply mourned. May his soul rest in peace.

In loving memory of our dear father, MORRIS DAVIS, late of Manchester, who departed this life Ellul 2nd, 5645—August 12th, 1885.

In affectionate remembrance of our dear mother, AMELIA BARNETT, late of Cardiff, who died on the 30th of August, 1888.—B.B.

MRS. BENNOSON, and Mrs. MICHAEL, of 188, Commercial-road, London, E., return their sincere THANKS for kind visits, telegrams, letters, and expressions of sympathy received during the week of mourning for their dearly beloved husband and brother.—7, Bond-street, Brighton.

MR. J. BENNOSON, Mrs. FUNKENSTEIN, and Mrs. SUSSWEIN, return their sincere THANKS for kind visits, telegrams, letters, and expressions of sympathy received during the week of mourning for their dearly beloved brother.—106, Upper North-street, Poplar, E.

MRS. L. COHEN of 5, Well-street, Leman-street, E., with Mrs. J. JOSEPH, of 102, Sandringham-road, Dalston, N., return sincere THANKS for visits, letters and cards of condolence during the week of mourning for their late lamented sister, Mrs. B. N. Levy, of Rochester, New York, U.S.A.

MR. and Mrs. GEO. DAVIES and FAMILY return sincere THANKS for kind visits, letters, and other expressions of sympathy during the week of mourning for their fondly regretted son and brother, Joseph.—93 Evering-road.

MRS. DURAN and FAMILY return THANKS for kinds visits, letters, and cards received during the week of mourning for their beloved Rose.—12 Pyrland-road, Highbury.

MR. H. S. HARRIS, 116, Houndsditch, returns THANKS for kind letters, visits, and telegrams received during the week of mourning for his late lamented father, Samuel Harris.

THE TOMBSTONE in memory of darling little ISAAC, beloved son of Mr. and Mrs. MOSS JOSEPHS, of 73, New-cut, Lambeth, and beloved nephew of Mr. and Mrs. Isaac Josephs, of 69 and 70, New-cut, Lambeth, will be SET at West Ham Cemetery on SUNDAY, September 2nd, at 4·30 p.m. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in memory of the lamented Mrs. ELIZABETH PHILLIPS, the dearly loved wife of Aaron (Booksey) Phillips, of Covent Garden Market, and late of 21, Alderney-road, Mile End, will be SET at the West Ham Cemetery, on SUNDAY NEXT, 2nd September, at 4 p.m. Family and friends accept this, the only intimation.

THE TOMBSTONE in memory of SIMEON SYDNEY HARRIS, the beloved husband of Daisy Harris, late of 12, St. Peter's-road, Holloway, will be SET at West Ham Cemetery, at 4 p.m., SUNDAY next, the 2nd of September. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in memory of HAROLD MOSES, the dearly beloved son of Abraham and Sarah Moses, of Stratford, will be SET at Ball's Pond Cemetery, on SUNDAY, September 2nd, at 4 o'clock. Relatives and friends please accept this intimation.

THE TOMBSTONE in loving memory of SARAH, relict of the late MORRIS ANGEL, of 45, Dudley-street, Soho, will be SET on SUNDAY next, September 2nd, at 8·30 o'clock, at the West London Synagogue's Cemetery, Kingsbury-road, Ball's Pond. Relatives and friends will kindly accept this intimation.

GREAT EALING SCHOOL, EALING, W.
Principal - Rev. JOHN CHAPMAN.
Member of the University of London and of Jews' College; and formerly Head Master of the Jews' Hospital and Orphan Asylum.

TEACHING RESULTS OF THE PAST THREE MONTHS.

	Candidates presented.	Passed.	Failed.
Oxford Senior Examination ...	2	2	0
Oxford Junior Examination ...	4	4	0
College of Preceptors	23	20	3
TOTALS	29	26	3

The School will re-assemble on Monday, September 10th.

THE TOMBSTONE of the late Mrs. J. MILLHOFF, of Harringay, will be SET on SUNDAY next, September 2nd, at 3 p.m., at the West Ham Cemetey. Friends will please accept this intimation.

MR. and Mrs. LEVY, of 18, Little Alie-street, will be pleased to see their friends on the occasion of their daughter SOPHIA'S Marriage, September 5th. Reception 3 to 6, at Bonn's Hotel, 12, Great Prescot-street.

MR. P. GUTMACHER begs to THANK the Presidents, the Board of Management, and the Members generally of the Spital Square Synagogue for their kind treatment during his service as Beadle and Collector.

MR. COLEMAN JONAS returns his sincere THANKS to his relatives and friends for kind visits, letters and telegrams received during his recent indisposition.

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S. GOLDSTEIN, of 272, Old Ford-road, Victoria-park, begs to inform his neighbours that SERVICE is held at his house every SABBATH. They will also be given on the HIGH FESTIVALS, and his neighbours are kindly requested to attend.

NOW READY.—MYERS'S JEWISH CALENDAR for 5655. Containing dates of Festivals for ten years, Sabbath Portions, Times of Commencement and Termination of Sabbaths and Festivals, and a variety of other useful information. May be had of the Publisher, 52, Petherton-road, Canonbury, N.

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CENTRAL SYNAGOGUE,

GREAT PORTLAND STREET, W.

THIS Synagogue will be RE-OPENED for Divine Service on THURSDAY NEXT, September 6th.

By order,
D. FAY, Secretary.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

HAMPSTEAD SYNAGOGUE,

WEST END LANE, N.W.

THE Rev. M. G. COHEN has kindly consented to read the Service in this Synagogue on SABBATH next, September 1st.

BY ORDER.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

THE Rev. S. MANNE will read the Services at the Dalston Synagogue, Poet's-road, N., on Friday evening and Sabbath morning, ש״ק פ׳ ראה.

BY ORDER.

שני לוחות

D. COHEN'S (late Abrahams'), Hebrew and English ALMANACK and Communal Calendar for the years 5655 and 5656 A.M., is NOW READY. Price 6d. each.—D. Cohen, 254, Whitechapel road, London, E.

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1. "The Future of Palestine," by Major C. R. Conder, 1/-, to members 6d.
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3. "The Truth about the Russian Jews," by Arnold White, 3d., post free 3½d.
4. "Self-Emancipation," translated from the German by A. Finkenstein, 3d., post free 3½d.
5. The "Rules of the Chovevi Zion Association," 1d., post free 1½d.
6. "Palestina," the Chovevi Zion Quarterly, Nos. 1, 2, 3, 4, 5, 6, 7, and 8, 6d. each, to members 3d., post free 6½d. and 3½d.

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THE MISSES TWYMAN also wish to intimate that it is their intention to REMOVE permanently to BOURNEMOUTH early in NOVEMBER, of which due notice will be given.

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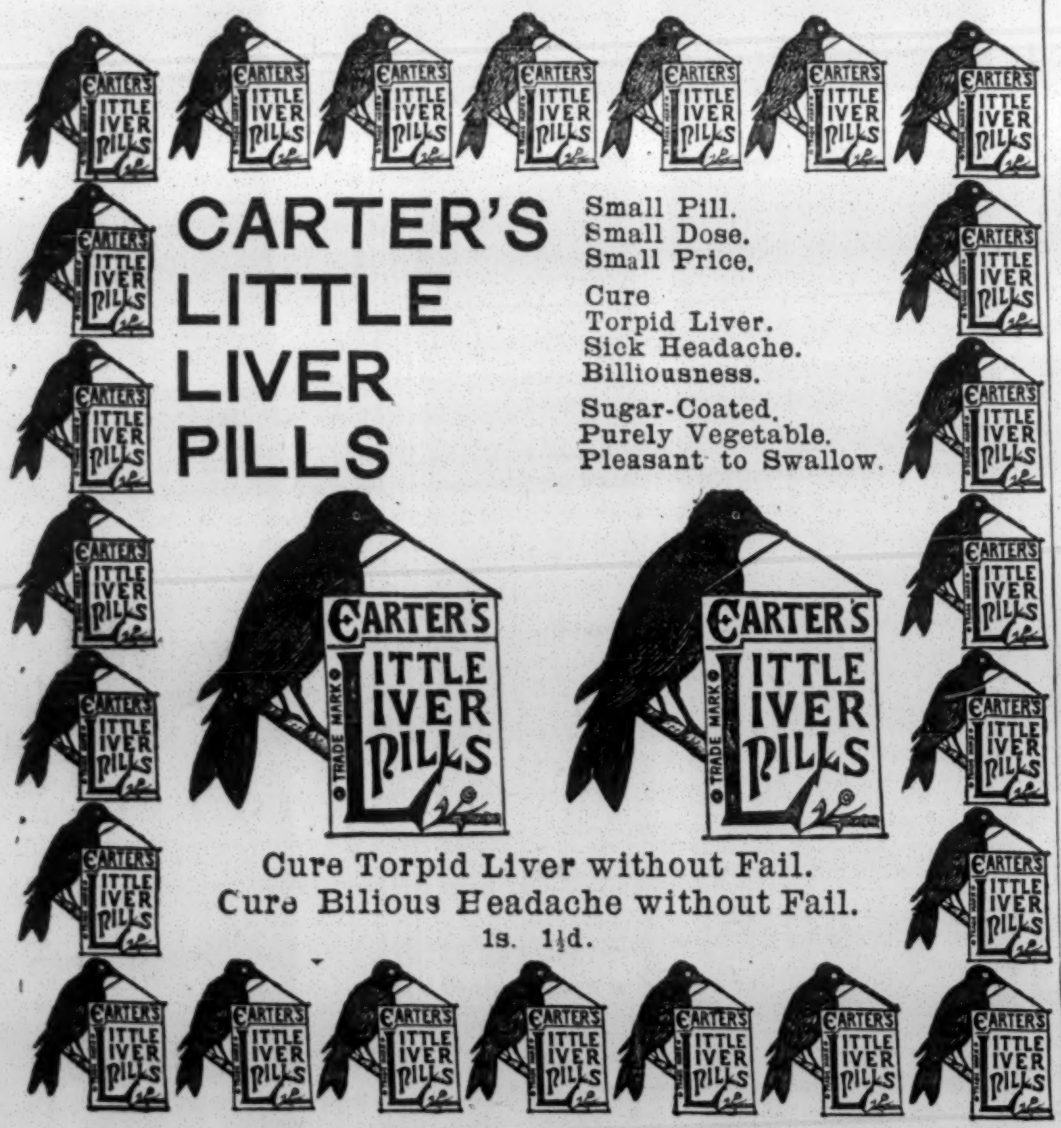

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CONTENTS.

PAGES.
Notes of the Week - - - - - - - 5 & 6
A Jewish Family Murdered in Austria - - - - 6
Why Should We Not Confer? - - - - - 6
Correspondence: The Jewish Board of Guardians; Provincial Ministers; A Unique Health Resort - - 7
Leader: Decoration of Synagogues - - - - - 8 & 9
Death of Mr. A. M. Gubbay - - - - - 9
The Holy Land and its Future Prospects. IV.—Are the Jews Ready to Occupy Palestine?: By the Rev. Haskett Smith, M.A. - - - - - - 10
The Jewish Jargon in Russia: By Salomon Rappoport 11
Shechita Board - - - - - - - 11
Foreign and Colonial News - - - - - 12
Books and Bookmen - - - - - - - 13
West End Talmud Torah Classes: Distribution of Prizes 13
Jottings from the United States - - - - - 14
The Provinces - - - - - - - 15

Calendar for the Week.

Day of Week	Hebrew Date.	Civil Date.	PORTION.	HAPHTORAH.
Fri.	Ab 29	August 31	ראה Deut. xi. 26 to xvi. 17; also Num. xxviii. 9-16.	Isaiah lxvi.
Sat.	30	September 1		
Sun.	Ellul 1	2		
Mon.	2	3		
Tues.	3	4		
Wed.	4	5		
Thurs.	5	6		

This day (Friday), Sabbath commences at 6 30.
To-morrow and Sunday will be Rosh Chodesh Ellul.
Sabbath terminates to-morrow at 7 29.
Friday next, September 7th, Sabbath will commence at 6.

Meetings for next Week.

MONDAY, SEPTEMBER 3.
Jewish Board of Guardians, Russo-Jewish Conjoint Committee, 4·30; Industrial Committee (rota), 4·30.
TUESDAY, SEPTEMBER 4.
Jewish Board of Guardians, Relief Committee (rota) 4.
WEDNESDAY, SEPTEMBER 5.
Jews' Hospital and Orphan Asylum, Meeting of House Committee, at the Institution, 4·30.
THURSDAY, SEPTEMBER 6.
Jewish Board of Guardians, Relief Committee (rota) 4.

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NOTES OF THE WEEK.

◆

We implore our readers to seriously peruse the letter of Mr. Benjamin L. Cohen, M.P., which we publish in another column. The President of the Jewish Board of Guardians directs the attention of the community to the grave position of the Board at the present moment. Not only, as we stated last week, has the Board no balance at its bankers to meet current expenditure; but—in addition to the loan of £1,000 incurred last year and not yet repaid—£500 have been borrowed by the Executive this week to pay their way from day to day. This is indeed serious enough, and there are no signs of relaxation in the number of applications for relief; on the contrary, there were 93 applications at the Relief Rota on Tuesday and as many yesterday. Emigration, too, is now at its height and is a heavy strain upon the resources of the Board, and the Loan Committee has many applications from deserving persons with which it is unable to comply. The whole machinery of the Board in fact is thrown out of gear through an insufficient supply of the necessary fuel.

◆

It must be remembered that the straightened circumstances of the Board are really more serious in summer than in winter. We are apt to take pity on the poor too much from that physical fellow-feeling which makes us wondrous kind in a sense opposed to unselfish regard for their needs. We experience discomfort from the cold piercing blasts of winter, and our own discomfort leads us to give momentary thought of the greater discomfort of the poor. But in the summer and autumn our thoughts are on pleasure bent, and we can scarcely credit that the poor are the poorer owing to our absence from town. Yet so it is. Emigration, except in the form of repatriation, is almost suspended during the winter months, and the demand for loans also is greatly slackened. Some trades also are unusually depressed at the present season. The time of individual appeals to the Throne of Grace for mercy is rapidly approaching. If each heart sincerely pleads, "That mercy I to others show, that mercy show to me," then, indeed, will the President of the Jewish Board of Guardians not have appealed at this season in vain.

◆

The month of Ellul ushers in a solemn period of Jewish life. The weird reveille of the Shophar like a spiritual call to arms is heard in the land. In western countries the associations connected therewith are fast dying out. Yet a deep spiritual significance underlies the ancient Minhag of attending the propitiatory services in the week preceding the advent of the New Year. Hardly less solemn than the ימים נוראים themselves, "the days of awe" as they are appropriately termed, are these days of preparation and searching self-examination, and popular sentiment rightly interpreted its place in the scheme of the Divine order of things by attaching to it all due importance. Our forefathers at dawn of day hurried to the synagogues and oratories to recite the prescribed Selichoth—those soul-stirring dialogues between Israel and his God; nowadays our synagogues are silent as the walls of Balclutha. Ellul constitutes Israel's religious revival, and its spiritual results were great. Can we not in some form resuscitate its potent influence? Sephardic Jews still maintain the daily recital of Selichoth during the whole month of Ellul. The early rising and attendance at the daily service in the synagogue is a source of considerable strength to those who still practise it. We have not yet arrived at the time when we can dispense with prayer and religious meditation. On the contrary, there has, perhaps, never been a time when it is more needed than now.

◆

There seems to be never more than a lull in the storm of Continental anti-Semitism. English Jews are, perhaps, to some extent, unable to appreciate the circumstances under which their brethren, more particularly in Germany and Austro-Hungary, are led to take up a position of constant and active militancy against all anti-Semitic forces wherever and under whatever form displayed. We cannot help thinking, however, that for this perpetual din of arms Jews are in themselves in no inconsiderable measure to blame. The defence is usually conducted with an amount of vigour and polemic passion that gives the assailants an importance out of all proportion to their own merits or that of their cause, but which they are no doubt delighted to have thus thrust upon them. We have pointed out that an examination of Mr. Joseph Jacobs' bibliography of anti-Semitic pamphlets and periodicals, published some ten years ago, yields the result that the replies of the pro-Semites enormously outnumber the attacks of the anti-Semites. It is easy to see who are the gainers by this mode of literary warfare. Affairs have not much improved, if indeed they have not rather degenerated, in this respect, if we may be guided by the contents of current German Jewish journals. Nearly the whole of their space is devoted to answering insignificant assaults of anti-Semites with what we can only regard as misplaced zeal.

◆

A so-called "Rabbi" of Montreal appears to be profitably engaged in the dual occupation of granting cheap divorces and of bringing disrepute on the Jewish name. The Montreal *Daily Herald* devotes no less than three columns to describing the *modus operandi* of the "Rabbi," and illustrating the facility with which the bonds of matrimony are loosened. Like similar cases that have recently come before our own police courts, the facts transpired through a charge of bigamy arising from the illegal action of the "Rabbi." The consequences of triflings with the sacred institution of marriage are of a very deplorable character. They strike at the root of the social system, and Jews especially should invest with every solemnity and precaution the inviolability of the marriage tie. Unfortunately, a number of itinerant and irresponsible "Rabbis" make a practice of trading in divorces regardless of the recognised dictum that in all social usages the law of the land must be considered supreme. This loose practice of overriding State Laws brings discredit on Jews, and some stern lesson should be meted out to the offenders to ensure that these unlawful acts shall speedily cease.

◆

Without venturing to discuss the Rabbinical enactments relating to *Gittin*, it has become but too patent that they occasionally conflict with the civil law of various countries. The time has come when a thorough revision of the Jewish Code on Marriage and Divorce should be undertaken with a view of bringing it into conformity with modern principles and practice, and ensuring uniformity of procedure. In England, for example, the Jewish Ecclesiastical Authorities would not grant a "Get" unless the marriage had first been dissolved by a decree of the Civil Court. We have repeatedly urged the desirability of convening a Synod of Jewish Rabbis of recognised authority and standing to consider these points. Some agreement we are sure could be easily arrived at by which unauthorised "Rabbis" could be prevented from giving an apparent legal character to acts which are detrimental to the best interests of Judaism. We need only point out how a "Cherem" was declared against polygamy in monogamous countries by the edict of the celebrated Rabbi Gershom, and some such similar measure of reform is now urgently needed to solve the vexing problems that beset the changed conditions under which Jews now live in Western countries.

◆

Jews are good mental arithmeticians, and excellent players of chess. It is not, therefore, surprising that a recently issued book by Professor Binet, "Psychologie des grands Calculateurs et Joueurs d'Echecs" should have special points of interest for Jews. With regard to mental arithmetic, Professor Binet bases his researches in a large measure upon the lines of investigation laid down some years ago by Mr. Joseph Jacobs, in the specialist periodical "Mind." Mr. Jacobs hit upon the idea of measuring what might be called the "raw ability" for arithmetic, by ascertaining the number of figures which a person can retain after once hearing. This method has been adopted in the Psychological Laboratories of America, and now Professor Binet applies it to the exceptional cases of calculating boys or men. Thus, where the ordinary individual can only repeat six or seven random figures, Inaudi, who exhibited his powers some years ago before the French Academy of Science, could repeat no less than 42.

◆

The second half of Professor Binet's book is of even greater Jewish interest. Here he deals with the psychology of blindfold chess-playing. Incidentally he draws up a list of the most celebrated chess-players of past and present, numbering 62. Of these, no less than 18 are Jews; and we fancy that even this number is understated, since both Zukertort and Lasker and Pollack are put down as Protestants and Germans, while Makovetz, Marco, Schowalter and Schwartz have no determination of race or creed attached to them. Professor Binet draws attention to this remarkable predominance of Jews among the first-class chess players, but makes no use of the fact in his treatment of the psychology of the subject. He points out, however, the connection between ability for mental arithmetic and ability for chess, and the remark lies close at hand that Jews are distinguished in both. In Mr. Jacobs' investigations into what he called the "Span of Prehension," he found the Jewish children had a much larger span than others. It is clear from Professor Binet's investigations that this span is the preliminary requisite for exceptional skill either in mental arithmetic or in chess. One might go even a step further back and see in the long continued restrictions of Jewish intellect to mercantile pursuits the secret of their skill both in mental arithmetic and in chess.

A JEWISH FAMILY MURDERED IN AUSTRIA.

[Through Reuter's Agency].

Vienna, August 25th.

A terrible crime is reported from the village of Boschewin. Among the more prominent inhabitants was a wealthy Jewish farmer named Schmul Bibrovic, who appears to have excited the enmity of a certain portion of the community. During last night his house was broken into, and M. Bibrovic, as well as all the members of his family, consisting of eight persons, were murdered. The crime was discovered at an early hour this morning, and on a search being made, it was found that the whole place had been ransacked and set on fire. The murderers succeeded in getting away without leaving any trace of their identity.

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WHY SHOULD WE NOT CONFER?

[By a Lay Worker.]

When the community comes back to town from seaside resort or continental travel, it will find itself confronted with a crop of questions by no means easy of solution. There are, of course, for Jews here and abroad, always present matters of more or less pressing moment, which arise quite as a permanent necessity from our constant endeavour to graft the old upon the new and the new upon the old, in pursuance of our desire to link past tradition with future hope. We have to no small extent become used to this class of subjects, and we therefore put forth little if any energy either in arresting or forwarding such considerations. We allow them to simmer in the communal stewpan, and when they come to a boil we move the pot to another part of the stove. This is to all intents and purposes our method with such questions as ritual reform and ceremonial adjustment. No one favours the method. We are alive to its inherent faults and drawbacks. But somehow or another it suffices with the bulk of our people, who, at the same time, are a law unto themselves and hold themselves immune from any penalties attaching to a lapse from official orthodoxy. Few of us are sanguine, I am happy to say, as to the finality of the "stewpan" policy—but that perhaps is not for to-day or even perhaps for to-morrow.

The questions which the community must face will not adapt themselves to the same treatment. They are social questions, involving not alone individual happiness, comfort and content, but the very cohesion and existence for practical purposes, of our people in this country. We are always boasting of the unity of our community. Does it in truth exist? Is the East End Jew brother in anything but in name of the West End Israelite? Do German, Portuguese and Reform Jews work together for the benefit of the community as a whole, as if the difference between them were one merely of ritual practice and Hebrew pronunciation? Are provincial Jews and London ones united in anything more than in an ill-defined subscription to the Chief Rabbi's salary and a common official recognition of his ecclesiastical authority? Does Bristol know Birmingham; does Liverpool know Hull; Does Southampton know Sunderland, or Plymouth, Aberdeen? Do any of these know, do any of these care, about the anxieties, the struggles, the questions that affect the others? We shall make little progress with any of the matters that confront the community until we get the community, as a whole, to deal with them.

Take, for instance, two problems. There is the problem of the East End, involved in which are such nice questions as Poor administration, Alien Immigration, Education, secular and religious, Charity distribution—to mention a few. Why should it be left to the United Synagogue of itself to tackle this hydra-headed monster? Not only is there an East End problem in every congregation, but the London East End problem ought to concern every congregation. The accident of so many of these poor Russian refugees settling in London ought not to cast the whole burden on London alone, and certainly not upon one or two metropolitan organisations. If the London Jew recognises these poor people as his brethren, whom it is his *duty to* succour and aid in distress, the Sheffield, the Manchester, and the Cardiff Jew should not be content to feel no responsibility just because he lives by the Ship Canal instead of the Thames, or because he is surrounded by knife-grinding or mining industry instead of bootmaking and tailoring. And *per contra*, there is the problem of the Provinces with which the columns of the *Jewish Chronicle* have been occupied not a little these last few weeks. The subsidiary questions herein contained are well-nigh numberless. But they are all—or should be—as much the concern of one congregation as another, and of London Jews as of all. If "minister baiting" is a sport indulged in to any extent, the shame of it belongs to Jews throughout the country. If it happens it is because congregations are isolated away from the Jewish body. It could not happen if public opinion found its way into the recesses and byways of Jewry. These are only a few problems, but the complexity and urgency of them, the crop of questions growing out of them should give us heed. How can the community deal with them and problems like them?

Well, the answer to that question is, let the community decide. Why should we not confer? Why should we not, at as early a date as may be, do what most other religious bodies do—hold a Conference to which the representatives of every congregation, and if needs be, even such important organisations as the London Board of Guardians should send representatives? At this Conference all questions affecting the well-being of the community or in which the community is interested could be discussed, and the conclusions arrived at would be the result not alone of discussion, but of practical expert experience. They would bear the immense and preponderating weight of being the opinion of British Jewry, and they would be accepted on all hands as authoritative. But to gain this much-desired end, the Conference must be independent of any organisation except its own. It must not be called together or arranged by any existing body, and certainly not by the Rabbinate. All that is required for its initiation are two men who should declare themselves Chairman and Honorary Secretary *pro tem.* of a provisional Committee, which they could gather round them. This provisional Committee would set out the scope of the Conference and the basis of representation, and would invite the various bodies to join. Who will undertake the task? We know that difficulties will arise, but what other bodies have done we can surely do. And besides, the Jew is a born organiser. The Conference once held will become an annual event.

The value of a Conference is many-sided. Not only can pressing questions be discussed and decided with unique authority, but a cohesiveness would be effected and an enthusiasm engendered, the importance of which cannot be overrated. Again, the place where the Conference is held will benefit no end. The communal enthusiasm that it will engender will last it a long spell of years. For this reason we should urge that the first meeting should take place at a town containing a congregation that specially requires a "tonic." It would perhaps be invidious to mention one, and this would be for the decision of the provisional Committee. What is there to be said against the proposal? Really it is difficult to say unless possibly it might be urged that once the community found its tongue, it might utter some awkward things on such matters as, say ritual reform or ceremony. Well, if that were to come to pass, it would be to the good, for awkward things are better said, than thought and not said. I commend the idea of a Conference to the earnest attention of the rank and file and especially the leaders—lay and clerical, metropolitan and provincial—of our community. I implore them not to be oblivious of the serious questions that must be solved in the immediate future, and I entreat them to get the community to settle those questions rather than run the risk of those questions "settling" the community.

CORRESPONDENCE.

THE JEWISH BOARD OF GUARDIANS.

Sir,—It is with extreme regret and reluctance that I ask permission to draw the attention of the community through your columns, and I hope also by your advocacy, to the serious position in which the finances of the Jewish Board of Guardians are at this moment placed.

I regret to be obliged to intrude on your space because of the consequences which I dread in the Autumn, and still more in the Winter, from the condition which it is my duty to report, and I am reluctant now to appeal to the community because, as I have frequently explained to my colleagues at our meetings, I have always been anxious not to appeal for funds before our accustomed time at the commencement of winter, and not to draw by anticipation on the funds of which each winter we seem to stand in greater and greater need.

It is well known, however, that necessity knows no law. A few words will, I think, suffice to show how dire is our necessity, and will, I trust, secure the response which is indispensable, if our work is not to be stayed, and if our deserving and distressed poor are not to be turned away hungry, and sometimes homeless, from our doors. Our funds are at this moment more than exhausted. We have no balance at our Bankers, to whom, as you pointed out in your Notes of last week, we are in debt to the extent of £1,000, and we have been obliged to borrow this week £500 to pay our way from day to day. We had 93 applications at our rota yesterday, and we shall probably have as many to-morrow. In addition, our costly emigration work is just now, of course, at its height, whilst at each of the last two meetings the Loan Committee had applications for loans to the extent respectively of £200 and £300, nearly all from deserving applicants provided with the necessary securities. It is true that the winter is always the severest time for the poor. The industries in which they are principally engaged are then generally slack, and the cold is heartless. But it is in the summer that our industrial and emigration branches, perhaps the most useful because the most reproductive, make the heaviest demands on our resources.

I would ask in all earnestness, is all this humane and beneficent work to be stopped for the difficulty of funds, a difficulty which I am convinced would not exist if our supporters were not away, and were aware of our position. Last year we were furnished with several large Summer donations from some of our oldest and most generous supporters. Will they not help us again this year? I do not know how to reach to them at this period of the year, or I would again to write to them separately. I have no option, therefore, but to crave the hospitality of your columns, and to entreat all whom these lines may reach to come to the rescue of our Board of Guardians and of the poor who are clamouring at our doors.

I have the honour to remain, Sir,
Your obedient servant,
Benjamin L. Cohen, President.

Board of Guardians for the Relief
of the Jewish Poor,
13, Devonshire Square, E.C.
August 29th, 1894,

PROVINCIAL MINISTERS.

Sir,—If no better argument than those employed by "An Old Warden" can be adduced in opposition to the proposals contained in my letter, which appeared in the *Jewish Chronicle* of the 17th inst., I shall feel that the case for reform has not been shaken. The letter of this gentleman who pleads so warmly for the maintenance of the existing order of things, is not calculated, I think, to avert the desired reform. He has done well to shelter himself behind the cloak of anonymity, for, whilst he claims to be an *old* campaigner, his ignorance of what is passing in many provincial communities reminds one forcibly of a historic speech of William Pitt, in reply to an M.P., who had twitted him with his youth, when the embryo statesman reminded the House "that there are those who are ignorant in spite of experience."

Whilst I endorsed the various complaints urged in your columns as to the abuses in certain provincial congregations, the existence of which "An Old Warden" denies, I beg to to point out that these charges, which he calls a "black indictment," were not preferred by me. They were made by Colonel Goldsmid and numerous trustworthy correspondents of the *Jewish Chronicle*, whose letters during the last few weeks, and your editorial notes thereon, have furnished an overwhelming consensus of testimony in support of the truth of the allegations. Why, therefore, "An Old Warden" directs the whole of his artillery against *me* is one of those questions which he alone can answer. The whole tenor of his letter would imply that my remarks had referred to all provincial congregations, whereas, in speaking of the 64 congregations, I carefully discriminated between the 28 larger ones and the 36 smaller ones, in some of which latter abuses from time to time arise. "An Old Warden" may be a member of one of the well-organised congregations; if so, he is naturally proud of the manner in which their affairs are conducted, but, unfortunately, he does not seem to know what is going on outside his own town. If he would extend the range of his vision to some of those smaller bodies to which my letter expressly referred, he would find the allegation of abuses more than borne out by the facts. As Solicitor to the Jewish Board of Deputies for the last 30 years, I have had abundant opportunity of observing the course of events in the provinces. The records of the Board will prove that the cases represented to the Deputies of arbitrary conduct and rivalries leading to dissensions and secessions, average about three in two years. In addition to these, many are submitted to the Chief Rabbi, and others are not referred to London. Last year two or three such cases came before the Deputies. In one of these, in spite of the strenuous efforts of the Chief Rabbi and of the Board, a grave public scandal resulted, the edifying details of which found their way into provincial and daily papers. Surely a means should be found now-a-days of washing such dirty linen at home. "An Old Warden" does not appear to think so, for he objects to my proposal that such disputes should be compulsorily referred to a Jewish Tribunal whose decisions would command respect. "An Old Warden," professing to quote from my letter, says, "that he fails to see the analogy between a Provincial Minister and a Cable Company." This is but natural. I never suggested such an analogy. What I did say was that the principle of conferring on a subsidising body a certain degree of control over the body subsidised was illustrated by what was done by Government in the case of a grant to a voluntary school or to a Cable Company. "An Old Warden" then travels away from the real issue by making an invidious comparison between Judaism in the provinces and Judaism in the metropolis, to the disadvantage of the latter. Now, this is a totally irrelevant issue, into which I decline to be drawn. A grave evil exists which most of us would be glad to see removed. This is not to be done by provincial Jews throwing stones at their brethren in the metropolis. The few suggestions embodied in my former letter were offered with diffidence, and with a full recognition of the difficulty before us. If "An Old Warden" will give his poor old eyes a good rub, will wake up thoroughly, and study the facts *au fond*, he will find that they have not been exaggerated; he may then be in a position to make some really useful contribution towards the solution of a question, the importance of which, to the Anglo-Jewish community, it would be difficult to exaggerate.

Yours obediently,
Lewis Emanuel.

Cromer: August 27th, 1894.

Sir,—I think it a pity that "An Old Warden" does not enlighten us as to which provincial synagogue he is attached, as what he writes may be a fact, at least to a certain extent as regards his particular congregation, whereas what Mr. Emanuel says about Provincial Congregations and its Ministers as a rule I know by many years' experience to be true in every respect, and the *modus operandi* adopted by the majority of the Provincial Congregations towards their ill-paid officials is but little short of a scandal. Judging from the tone of "An Old Warden's" letter, I think he could with advantage be taught manners by a Jewish Minister sent down *even* from London.

Yours obediently,
Henry Worms.

6, Royal Terrace, St. Leonard's-on-Sea,
August 26th, 1894.

A UNIQUE HEALTH RESORT.

Sir,—It will interest some of your readers to know that a Jewish Boarding-house—that from which I am writing—has been opened this year for the first time in a suburb of Freiburg in the Black Forest. The house, which is quite new and well-furnished, stands in an elevated position in the very midst of most exquisite scenery. The air is of the purest, and we seem here to be favoured to an exceptional degree in the matter of sunshine. This morning I have been reading of the chilly and depressing weather you have been experiencing in England, and while I was drawing a mental picture of overcast skies and continuous rains I was enjoying brilliant sunshine and invigorating breezes. My hostess, despite her moderate charges, provides an excellent table—German, of course, but with all the best points of Teutonic cookery well-accentuated—and she is really indefatigable in her effort to promote the comfort of her guests. I can conscientiously recommend those whose holiday is still before them to follow my example, and throw themselves upon the hospitality of Madame Kahn. The house will remain open until the end of October, during which month the vintage, with its attendant "grape-cure," so healthful and so delightful, will be in progress. It may be desirable to add for the information of those who contemplate spending the autumn Festivals abroad, that Güntersthal is only half-an-hour's walk from Freiburg, where there is a synagogue with an excellent service.

Yours obediently,
Viator.

Villa Riedberg, Güntersthal bei Freiburg, Baden.
August 24th, 1894.

Will of the late Jonas Levy.—Probate duty has been paid on £133,021, as the value of the personal estate of Mr. Jonas Levy, of 55, Tavistock-square, 4, Verulam-buildings, Gray's-inn, and Kingsgate Castle, Kent, barrister-at-law, J.P., deputy chairman of the London, Brighton, and South Coast Railway Company, who died on the 7th July last, and of whose will, dated October 8th, 1891, with codicils made the 15th August, 1892, 12th December, 1893, 29th May, 1894, and 19th June, 1894, the executors are his adopted son, Benjamin Lewis Moseley, of Gray's inn, barrister-at-law, Edward Bernard, 11, Finsbury-circus, solicitor, William Gill, of 11, Russell-square, L.R.C.P., and George Edward Lyon, of 2, Brick-court, Temple, barrister-at-law, to each of whom for the executorship the testator bequeaths £500, and Benjamin Lewis Moseley further £20,000, and the use and enjoyment of the testator's chambers in Verulam-buildings, and of his furniture and library. He devises to his said adopted son absolutely Campbell Cottage, Kingsgate, and the Captain Digby public-house, and he settles in favour of his said adopted son and his issue the Kingsgate Castle estate and the furniture of the mansion house. Mr. Levy bequeaths to his cousins, Catherine Hyam, Rachel Halford, and Helen Birstingl [who had died subsequently] £1,000, each; to Charlotte Cowan £5,000; to Charlotte Hart £2,000; Catherine Russell £1,000; Stephen Hyam, Fannie Abrahams, and Avigdor Birstingl £1,000 each; to Elizabeth Addington £1,500; to her daughters, Ellen and Annie, £1,000 each; to her daughter Ada, £500 and in trust for her £2,000; to Margaret Wood £1,000; to his faithful clerk, Charles Good, £1,000; to his butler £1,000; to Mrs. McKenzie £300; to other servants £25 each; and to the trustees of the New Synagogue, Great St. Helens, £100. Mr. Levy gives to Elizabeth Addington and her daughters the use of his house, 33, Marquess-road, Canonbury, and he leaves £2,000 in trust to apply the income in payment of the rent thereof. He gives to Mrs. Rebecca Levy, his sister-in-law, the use and enjoyment for her life of his house, 55, Tavistock-square, and the income of a sum of £15,000. Subject to the above provisions the house in Marquess-road and the house in Tavistock-square and the sum of £15,000 are left in trust, for the testator's adopted son, Benjamin Lewis Moseley, in trust for whom also he leaves all the residue of his property.

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Restores the Colour. Renews the Growth.
Arrests the Fall. Cleanses the Scalp.—[ADVT.]

Foreign Competition is often declared to be the cause of much of the suffering in this country, and we are told that the number of foreigners in England makes it very difficult for the Englishman to get a living. However this may be, it is certainly true that the presence of foreign matter in the blood endangers the health of the whole system. To purify the blood and to correct disorders of the liver and stomach, the only certain, safe and agreeable medicine is Holloway's Pills. If you suffer from gout, rheumatism, or lumbago, scalds, burns or similar evils, you must use with the least possible delay Holloway's Ointment. For over half-a-century these famous remedies have been the faithful friend of man.—[ADVT.]

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"D. HARRIS,
"Dean Street, Liskeard."
Messrs. Lamplough and Co.,
Holborn.

The Jewish Chronicle.
LONDON: FRIDAY, AUGUST 31, 1894.—5654.

DECORATION OF SYNAGOGUES.

Can synagogues be too simple or can they be too ornate? Marble pillars do not guarantee piety, and fervour is often found inside plain, whitewashed walls. From this indubitable sentiment, the corollary is illogically drawn that simplicity should be the one and only aim in building or decorating a place of worship. But the Ghetto Synagogues themselves were not of that severe and ugly interior now associated with Dissent in England. Judging by the ancient synagogues of Worms and of Prague, our ancestors gave of their best to God. In Spain, in the Middle Ages, the synagogues were extremely ornate, and those at Cordova and Toledo enjoyed world-wide fame. Earlier still, the synagogues in Alexandria and in Palestine—as the ruins described by Major Conder prove—were very beautiful. On the Temple itself, the Jews of old expended all their love and all their means. It was only in the last two or three centuries that Jews lost their former taste, and something of their former generosity in bringing gifts to the sanctuary. The noble generosity which led individuals to defray the whole expense of building and ornamenting a synagogue is almost a thing of the past, but we are glad to welcome the revival of that zeal which led David and Solomon to yearn to build for God a House somewhat approaching in magnificence the luxurious palace which they themselves inhabited.

In various English congregations there has been an unusual bustle of interest of late. Schemes of decoration are afloat, which bid fair to remove what many conceive to be a reproach on the niggardliness of English liberality and the poverty of English taste. Improvements in ventilation are discussed also ; but the discussions alas ! never seem to reach the stage of action. But as regards the lighting of our synagogues, there has been a steady advance. People of less than middle age can remember very clearly the prejudice felt against the introduction of gas, and Bevis Marks has never thrown off the antipathy to such an innovation. Wax candles have a pleasing effect ; but when the era of "composites" set in, the beauty was gone and gas inevitably superseded the old dim religious light. The day of electricity then dawned, but again the synagogue was slow to adopt for its own adornment what numbers of wealthy Jews were enjoying in their own well-appointed abodes. The first place to use the electric light was Cambridge, where, however, there is no regular synagogue but recourse is had to a room in a large building lit by electricity. Brighton followed suit, in reality led the way, and now St. Petersburg Place has set an example which the metropolitan synagogues will readily imitate. Especially will the advantages of the electric light be felt in the *Kol Nidre* service, when an over-heated and vitiated atmosphere is most trying to the worshippers. The metropolis, however, has not a monopoly in the matter, for not only did the use of the electric light originate in the provinces, but now we find one of the poorer congregations to the fore. The Great Synagogue, at Leeds, has just introduced this newest method of illumination, and it has been enabled to take this step through the generosity of its enlightened Warden, Mr. Paul Hirsch, who has practically defrayed the whole cost of the installation.

When, however, we come to interior ornamentation, this is conspicuous by its absence in our English synagogues. Here ritual considerations have stood in the way of embellishment, for there has been very little license allowed to architects or artists in decorating Jewish places of worship. The Temple itself was ornately finished, and it is said that one of its gates was embellished with an elaborate representation of the City of Susa, a grateful recognition of the countenance shown to the returning exiles by the Persian King. In Toledo, the synagogue was decorated with an elaborate vine, and some synagogues are said to have had wall-paintings of animals. These cases however are quite exceptional, and we should be sorry to see any serious departure in this respect from the old and healthy Jewish jealousy of any breach of the Second Commandment, however insignificant in itself. Nothing is more dangerous to a religion than the admission of emblems, which originate as mere artistic ornaments, but develope into objects of worship. All this, however, does not imply that ornamentation as such is foreign to Jewish tradition. On the contrary, the facts which we have cited, added to others too familiar to mention, show that there has been an endless variety of styles employed in the decoration of synagogues. We would be glad to have the opinion of experts as to the style of decoration most suitable for synagogues ; at present there is rather a trend of feeling for Moorish schemes of colour and ornamental designs.

One congregation, at least, has determined to attempt a rather ambitious scheme of decoration, and the result—which cannot fail to prove beautiful—will be watched with general interest, As the result of some powerful sermons delivered by the Rev. S. Singer, several members of the New West End Synagogue have subscribed the funds for a complete decoration of their fine place of worship in St. Petersburg Place. The walls will be panelled in alabaster, framed in green marble to match the marble that already appears in part of the ornamentation of the Ark. The pillars will be covered with green marble and bronze—an effective combination. There is to be a new minister's seat, and ornamental wardens' boxes, besides handsome fittings for the electric light recently installed. The roof and capitals will not be coloured until the general effect of the other designs can be observed, as before this part of the work is actually finished, it is difficult to guage the result.

An excellent feature of this magnificent Scheme will meet with general approval. Though to all intents and purposes the sums subscribed will be thrown into one account, and will become one total for defraying the whole cost, still individual members will feel a personal interest in separate details of the ornamentation. In several instances they will serve as memorial offerings. Many of the donors have subscribed for the completion of some particular part of the work, a method which the Midrash assures us was adopted in the decoration of the Temple, and which is now frequently followed by Christians in the building or restoration of churches. We may hope that in other congregations, whose members do not feel able or inclined to embark on an expensive enterprise, individuals will present here a window and there a pulpit or reading-desk to add to the attractiveness of the synagogue at which they habitually worship. The idea is no new one, of course ; but somehow it has recently got into a groove, and only curtains for the Ark, and ornaments for the Scrolls and so forth, are now given. Brighton, again, set an example in this respect ; the elegant brass railings of the Ark and the whole of the beautiful stained glass windows were presented in this way ; mostly as memorials of the dead. We see no reason why the circle of choice should not be widened to include other items of synagogue furniture or ornamentation.

We trust that no more will be heard of a specious argument invariably raised whenever money is being spent largely for religious purposes. "Spend the money on the poor," is the cry, "and do not spend it on marble." The people who urge this, are not wont to spare their pockets when their own houses are concerned. Somehow the poor are not remembered when they are furnishing their own drawing rooms or ordering their own table appointments Surely there is money enough for the poor and for the House of God ; and it is scandalous that the mansions of the rich should be most lavishly decorated and the walls of the synagogue left bare. We all know how much the cry is worth, and realise only too well how improbable it is that the money now being expended on so praiseworthy an object at St. Petersburg Place would have found its way to the coffers of the Board of Guardians. To cavillers may be commended the short dialogue (2nd Samuel, vii., 2) between King David and the prophet Nathan, when the former contrasted the splendour of his palace and the lowliness of the abode of the Ark : "The King said unto Nathan the prophet, see now, I dwell in a house of cedar, but the House of God dwelleth within curtains. And Nathan said unto the King, go, do all that is in thine heart ; for the Lord is with thee."

DEATH OF MR. A. M. GUBBAY.

A life of beneficent activity has been cut off by the death in Paris, on Thursday last, the 23rd inst., of Mr. A. M. Gubbay, of the firm of Messrs. David Sassoon and Co. Some nine months ago acute sciatic pains commenced to manifest themselves, which Mr. Gubbay treated lightly. But they subsequently reached an acute stage, which induced eminent specialists to send him to Bath for the waters. This cure not happening to work the desired relief, Mr. Gubbay proceeded at once to Paris, where he placed himself under the care of some of the best known doctors. He seemed doomed, however, to undergo poignant pains, and despite all medical skill the malady overcame him. He died somewhat suddenly, although his final recovery was despaired of. The funeral took place in Paris, where his family are living, on Friday afternoon, and was very largely attended.

Mr. A. M. Gubbay was born in Bombay sixty two years ago. At the age of sixteen he went to China, where he spent several years. On his return to India, he became first manager and later partner of the head office of Messrs. David Sassoon and Co., Bombay. There he married in 1859 a daughter of Sir Albert Sassoon, and leaves as issue three sons and three daughters. In Bombay, Mr. Gubbay was closely associated with all the important financial and political movements inaugurated under the administration of Sir Bartle Frere. He was one of the original Directors of the Bank of Bombay, and a Director also of several industrial enterprises. Mr. Gubbay led a life of great activity, but his nature prompted him to an unobtrusive mode of living. He disliked ostentation in every form, so much so that on being offered a seat on the Bombay Legislative Council he unhesitatingly declined the honour. Mr. Gubbay was much respected and esteemed by all classes and sections of the various communities in India, and the poor had in him one of the kindest of friends and a most generous benefactor. Some four years ago he returned for good to Europe, where his family reside, and during the greater part of this time he had been in charge of the business of his firm in London.

"Kol Nidrei."—The band of the Royal Marine Artillery gave a performance before the Queen at Osborne House on Saturday evening. The programme, as published in the Court Circular, included the following number : "Adagio for 'cello, 'Kol Nidrei' (a very ancient Hebrew melody paraphrased), Max Bruch." It will be remembered that a few years ago the celebrated band of the Royal Marine Infantry (Portsmouth Division) conducted by Mr. Miller, played in the presence of her Majesty an entire selection of Hebrew melodies.

Jewish Politicians in the United States.—A correspondent writes from Boston : I notice an error into which the correspondent of the *Jewish Chronicle* has fallen with regard to Jewish politicians at Washington. There are three Jewish members of the House of Representatives : Mr. Isidor Strauss, of New York, Mr. Isidor Rayner, of Baltimore, Md., and Mr. Myers, of New Orleans, Lo. The Senate has none of our race.

Liverpool Autumn Exhibition of Pictures.—One of the finest examples at this exhibition is the portrait of himself, by Mr. Solomon J. Solomon. The artist is represented in a standing posture, palette in hand, looking at the spectator in the stern manner characteristic of the painter while intent on his work. The colour is very rich and luminous, and the likeness is most lifelike. The portrait of Hans Lüthy, Esq., by Mr. Isaac Snowman, which was seen at the Royal Academy, and which won a good deal of favourable notice, finds a place in the first gallery of this exhibition, by the side of "The Decoy" by the Hon. John Collier.

THE HOLY LAND AND ITS FUTURE PROSPECTS.

IV.—ARE THE JEWS READY TO OCCUPY PALESTINE?

In my former articles I have endeavoured to discuss the question of the Holy Land itself with regard to its re-occupation by the Jews. Two remarkable signs of its revival to life and activity have been pointed out; viz., the establishment of Jewish agricultural colonies in various parts of the country, and the introduction of the railway system. The obstacles and hindrances to its progress have been duly noted, and the primary importance of certain preliminary operations, more especially those connected with irrigation, drainage, water-storage and forestry have been insisted upon in considerable detail.

But now we come to a question of perhaps the most vital importance of all; *Are the Jews themselves ready, as a nation, to occupy Palestine?* Supposing that all the obstacles to their re-possession of the country were removed; that the sway of the Turk had been swept away; that the scattered members of the Jewish race had been brought together from the utmost ends of the earth; that the land of Palestine, east and west of the Jordan, had become once more a separate country of its own, governed and administered by the Hebrew nation; what would be the result? Would the inhabitants of the country thrive and prosper? Would they be able to hold their own against foreign assailants? Would they be capable of cultivating the land at a reasonable profit? Would they become a happy, united, and flourishing nationality, able to maintain themselves and their dominion on a solid and substantial basis? Would there be sufficient elements of stability and guarantees of endurance in a Jewish government, even when it had been once set going?

These are very practical questions for consideration; for unless they can be satisfactorily answered, it is obviously merely a waste of time to discuss the matter at all. It is idle to indulge in a prospective calculation as to the probability of the return of the Jews to Palestine, unless that return implies the commencement of a new era of prosperity, peace and blessing, both to the Jewish nation itself and to the world in general; and unless the Hebrew nationality when once restored to its pristine home will be able to maintain itself in its position with solid and lasting success. The land once revived must never again be suffered to fall into decay; the re-organised body of the national life must never again be disintegrated; or the last state will be worse than the first, and the restoration had better never have been attempted at all.

In considering these questions, then, I should like the standpoint from which I am examining them to be clearly defined and understood.

First, I am regarding them entirely from a merely human and secular point of view. That is to say, I leave out of consideration any prospect of miraculous intervention on the part of the Most High, adapting the people to the country or the country to the people by any sudden and superhuman change in the character and condition either of the one or the other when the time for re-possession shall arrive. I know that there are many who anticipate such a miraculous intervention, and who say that it is a fallacy to argue from existing conditions, because the Almighty will be able to adapt the circumstances to the case, when He sees fit to restore His ancient people to their land. Those who hold such a view as this have, of course, a perfect right to their devout and reverent opinion, and I would not for one moment profanely tread upon their religious susceptibilities and faith. All that I would observe is that this is not the way in which, so far as we can discern, Providence usually works; and that in taking a practical human survey of the probable relation of cause and effect, in the history of nations as well as of all other mundane concerns, the chance of miraculous intervention is a factor which can never be taken into account.

Secondly, I occupy the position of an interested yet unprejudiced spectator, who, whilst entertaining the kindliest feeling and cherishing the best of wishes for the Jewish race and nationality, am yet sufficiently an outsider to be able impartially to observe and note the weak points which have to be guarded against, and the failings which must be remedied. I repeat, therefore, what I said in the first article of this series, that I must plead for forbearance and pardon if, in my desire to point out the truth, I may in some of my remarks appear rather plain-spoken.

Having said thus much, I address myself to the question which has been propounded, and without further preface I will at once state the conclusion which, after a somewhat close and earnest consideration of the matter, I have ventured to form. I believe that there is every reason to hope and expect that eventually the Jewish nation might be able to establish a dominion in the Holy Land, and that there is no insuperable obstacle to their becoming a prosperous and powerful nationality, rich in agriculture, trade and commerce.

I go further than this and say that, in my humble opinion, a Jewish dominion, under the joint guarantee of neutrality by the great European powers, seems the most practical solution of the Syrian question. It is a matter of common notoriety that the Ottoman rule over Syria and Palestine would not continue for a single year, if it were not for the mutual jealousies of the great European powers. The Turk is allowed to remain in possession, though everyone agrees that his government is corrupt and effete to the last degree, simply because no European power would be allowed to take his place. England. France, Russia, and, in a lesser degree Germany, Austria and Italy, have all cast longing eyes upon the country; and not one of these would be permitted by any of the others to acquire possession of it. Why then should not all agree to constitute Syria and Palestine an independent kingdom, under the joint guarantee of neutrality from all the European powers, in very much the same way as Belgium at present exists? And in order to secure the homogeneity and stability of this kingdom, why not constitute it a Jewish nationality with Jewish rulers, all the Jews from every country in the world being invited and encouraged to settle in it? Everywhere one hears the outcry about the Jewish question. In many countries no secret is made of the fact that the departure of the Jews from those countries is desired. What, then, is to hinder a general migration of the Jews to Palestine, with the consent and assistance of the European powers?

But, suppose this remarkable event did take place, and that in this manner a Jewish nationality were established in the country, could the Jews be left to themselves forthwith to manage their own affairs? Without hesitation, I answer in the negative. Before the happy consummation of a firm and stable settlement of a Jewish nationality and kingdom could be attained, a vast amount of training and discipline is necessary for a large portion of the Jewish race. If, in the present condition of Jewish habit and character, such as we find it in Palestine and amongst Eastern Jews generally (to say nothing of those in more civilised lands), a Jewish kingdom were immediately established in the country, and left to work out its own destinies alone and independently, the experiment would inevitably, humanly speaking, result in a dire and dismal failure.

To put the matter concisely, just as the country needs certain preliminary operations before it is fitted for a re-occupation and revival, so the Jews themselves, as a nation, require preparation for their part of the great work. There are many things which one cannot help observing, as one lives and moves amongst the Jews in Palestine, that require a fundamental and radical change, before the people can be fit for independent self-government. Let me note briefly the most important of these.

(1) The first requisite is *self-respect*. Amongst almost all the Jews of Palestine, and especially amongst those who inhabit the four sacred cities Jerusalem, Hebron, Tiberias and Safed, an universal want of self-respect is painfully apparent. It must be confessed with sadness that, as a rule, these Jews are an idle, mean-spirited set. They seem to be totally lacking in honourable ambition, and to be quite contented with an aimless, wretched, miserable life. This I put down principally to the pernicious system of Halukah, or Chaluka, which propagates a condition of perpetual pauperism. I am well aware that amongst a great many of the more intelligent and enlightened Jews in England and other civilised countries, the evils of this system are fully recognised and deplored, and the sooner the whole thing is abolished the better, for while it exists it is hopeless to look for an amelioration in the character of its recipients.

(2) This naturally leads to the second quality which the Jews of Palestine require, viz., *self-help*. Even amongst the agricultural colonies, where the state of things is infinitely better than in the crowded cities, one cannot fail to observe amongst the Jewish settlers a distinct tendency to let others do the work instead of themselves. In the cornfields or vineyards Arab labourers will be seen hard at work whilst the Jews are looking on; and though of late years, so far as I have been able to notice, a visible improvement in this respect has taken place, yet the evil still remains and requires to be noted. The Society for Promotion of Industry and Self-dependence, which, as I believe, was established some few years since at Frankfort-on-the-Main, is admirably calculated to combat the evil of which I have been speaking, and to engender amongst the Jewish colonists a spirit of honest self-help. No doubt it is a very difficult thing for these Jews, who have been brought from Russia, Roumania and elsewhere, and who probably have never been trained to agricultural pursuits, to settle down all at once to the physical labours of the field, and to earn their bread in the sweat of their brow under the scorching rays of a Syrian sun; but until they learn to endure the hardships and fatigues of a husbandman's life, they cannot prove themselves competent to enter on the possession of so purely an agricultural country as Palestine.

In connection with this, it is highly important that the Jewish colonists should be systematically instructed in trades. In this respect they cannot do better than copy the splendid example which is set before them by the industrious and skilful German colonists at Haifa, Jaffa, Sarona and Jerusalem. Of all the experiments which have been made in Palestine during the present generation, these German colonies are unquestionably the most successful. The reason is at once apparent. The simple, honest, industrious and thrifty settlers have combined in their characters all the qualities which are needed for the life Self-reliant, brave, independent, and God-fearing, they are not ashamed of hard and toilsome work; and to their agricultural operations they have added the cultivation of all useful trades. Blacksmiths, wheelwrights, saddlers, masons, carpenters, tailors, bootmakers, and skilled workmen of every kind are to be found in their midst, whilst many of them earn a comfortable living as waggoners and horsemen. As in the days of old, so in the present day, it should be compulsory on every Jew in Palestine to be taught some useful and honest trade; and the Rothschild Technical School in Jerusalem is doing good work in this direction.

(3) Another crying evil is the want of a habit of *cleanliness*. The old saying that "cleanliness is next to godliness" has a great savour of truth about it; and it is most painful and distressing, not to say disgusting and unpleasant, to be brought into contact with the abominable filth in which the Oriental Jew appears to revel. Of course, one is aware that all Eastern towns and villages are as dirty as they can well be, but it nevertheless is an undeniable and regrettable fact that the Jewish quarters are always the worst. I have been in many filthy holes in my life and experienced many revolting smells; but, for all the genuine, penetrating, fever-breeding stenches commend me to the Jewish quarters of the sacred cities—Jerusalem, Hebron, Tiberias and Safed. Here, then, is a lamentably patent example of that utter want of self-respect which, as I have said, is so palpable in the Palestinian Jew. Surely something might be done by the more enlightened Jews of other countries to bring their brethren in the Holy Land to a sense of the brutish degradation in which they are contented to live, and to engender in them some faint notions of the first principles of decency and cleanliness. Until they rise from this state of placid wallowing in the mire, they can never hope to become fit to have a kingdom of their own.

(4) The last requisite upon which I shall touch is that of *union* and *harmony*. From what I have seen and heard and read, I fear that there is need to impress this truth upon the Jews of every country upon earth. But in Jerusalem the want of harmony is particularly conspicuous. The Ashkenazim and Sephardim are continually at discord, and each party is split up within itself. The very dialects and languages spoken by Jews in Palestine are as manifold and discordant as the confusion of Babel; and I should diffidently suggest that, as a preliminary step to the establishment of a united and homogeneous Hebrew Kingdom, all Jews should be trained from their earliest childhood to converse in the purest Hebrew. A harmony of language will be a good step in the promotion of unity; but it will be useless without a harmony of spirit.

Let the Jews be careful and studious to cultivate this spirit amongst themselves; for nothing can possibly retard their restoration to an organised national life so much as internal division and discord, and a want of united determination and purpose. A glorious future lies before them, but it depends upon themselves whether they will be able to grasp it.

Haskett Smith, M.A.

THE JEWISH JARGON IN RUSSIA.

BY SALOMON RAPPOPORT (OF LADY MONTEFIORE COLLEGE).

It is not my intention to treat this subject from a strictly literary point of view, nor to give an exhaustive historical account of it, for neither place nor time permit this. My only object is to eradicate, if possible, some prejudices which have crept into the minds of many against the Jews of Russia. A reproach continually being made against them is, that they use a mixed jargon, like "Yiddish," instead of a pure German idiom, or, which would be better still, Russian or Polish, as the case may be. I shall, therefore, attempt to trace briefly the sources to which this jargon owes its origin, and to show to what extent the Jews of Russia and Poland are to be blamed for its existence.

Dr. Harkavy has already proved that the Jews of Russia spoke the language of the country up to the middle of the 17th century (*i.e.*, the time of Bogdan Chmielnicki's persecutions, known under the name of גזירת ת״ח—1648.)

It is difficult to point out the exact period at which "Yiddish" gained its absolute sway among the Jews of Russia. As no evidence of Jews speaking Russian exclusively in the latter half of the 17th century can be found in historical documents, Dr. Harkavy concludes that the old communities (those of the Ukraine, *i.e.*, Little Russia, where Bogdan Chmielnicki and his hordes carried on their persecution), having perished in the terrible massacres that took place, there remained only those Jews who had immigrated from Germany into Poland proper, and with them the language, which they and their ancestors had brought. Moreover, I think that the Jews of Russia proper, who had the good fortune to escape the general massacre, in their indignation and abhorrence gave up the language of their persecutors and resorted to the German dialect of their coreligionists, with which they may be supposed to have have had some slight acquaintance. Such a fact is not without precedent in history. On the other hand, the Jews who had been expelled long before from Little Russia, viz. Kiev, and had taken refuge in the Crimea, retain the language of the country and the Asiatic manners up to the present day. If my memory serves me aright, Karamsin, the Russian historian, mentions an expulsion of the Jews from Kiev at the time of Wladimir II. (son of Wssiewolod), called Monomach (c. 1124).

This historical fact alone is sufficient proof that those who maintain that the earliest Jewish inhabitants of Russia came from Germany during the crusades, are wrong. There is sufficient historical evidence to show that the earliest Jewish settlers in Russia came from the Greek colonies on the shores of the Black Sea. They brought with them the Greek language, which they soon exchanged for the Slavonic dialect, and this they spoke till the middle of the 17th century, I mentioned above.

We must not forget that the language which the Jews of Germany brought with them into Russia and Poland was not the same German, with which we are acquainted to-day. At the time of the thirty years' war, the German language was in a very neglected state. It was almost entirely supplanted by French, and was stocked with foreign words, so as to be almost beyond recognition; so that men like Joh. Klai and Ph. von Zesen found it necessary to establish societies, *e.g.*, "Der gekrönte Blumenorden" and "Die deutschgesinnte Genossenschaft" for the study and purification of the German tongue. What was, then, likely to be the fate of this language, which, corrupted as it was in its native home, was brought into foreign lands, to become the dialect of a nation, which, by reason of repeated persecutions and generally unfavourable conditions of life, could pay no attention either to literature or to purity of expression? I cannot help referring here to a passage in the well-known work of Adelung, entitled "Mithridates," where, in giving an account of Jüdisch-Deutsch, he says, that those Polish Jews, whom their German coreligionists brought as teachers and Rabbis, imported the jargon into Germany. Adelung is content with laying the blame for the introduction of Jüdisch-Deutsch into Germany on the Polish Jews, without considering, that in coming to Germany, it (the jargon) was merely paying a visit to its native home.

It would be interesting to trace here the etymology of some peculiar Yiddish words and phrases, as illustrating the history of the jargon, but space does not permit me to enter so fully into the subject. I will only refer the interested reader to the above-mentioned "Mithridates," p. 224, where he will find a list of works treating on this subject, also to Hervas (1735-1809) in his catalogue of languages; and, if I am not mistaken, Court de Gobelins in his "Monde Primitif" (Paris, 1773) may have some interesting remarks.

It is quite natural that the Jews of Russia and Poland, living as they did, and unfortunately do at the present time, in constant fear of persecution, should become attached to the dialect (even in cases where they could speak Russian or Polish), which they could make use of without being understood by non-Jews, and, of course, only few of them were sufficiently learned to make Hebrew serve this purpose (cf. תעודה בישראל by I. B. Lewinsohn ריב״ל.)

How can, therefore, Jews in the dominions of the Czar be blamed, since they are only the victims of historical accidents which have brought about these circumstances?

Yet one point more, before concluding. Why do the Jews of Russia and Poland adhere so tenaciously to the jargon at the present moment, when they have attained at least some degree of civilisation?

The answer is very obvious. However corrupt and unstable a language may be, it is not possible to eradicate it at a moment's notice. The history of the Jews of France during the early decades after their emancipation shows what difficulty the leaders of the Jewish communities there experienced in their efforts to replace the broken German dialect by the French language. But I venture to say that they would never have attained their success without the help of *liberté et égalité*.

It is true, that the jargon has become part and parcel of traditional Judaism in Russia. Like the ancient Greeks, some pious Jews consider it a crime to adopt the dress and language of their neighbours; all languages but their own are treated with contempt, a fault from which some highly civilised nations in their national pride are not entirely free.

On the other hand, the second generation of the immigrants who forsake the cold North and come to bask in the sunshine of liberty of other lands, throw off among other things, the jargon of their parents.

As in France and other countries, so also in Russia Yiddish would melt away beneath the warming influence of liberty. Let Russia follow the examples of some other European countries, and the Yiddish jargon will disappear as if by enchantment, to be buried with other evils of the time beneath the débris of an historical revolution.

BAYSWATER JEWISH SCHOOLS.—On Wednesday last the children attending the Bayswater Jewish Schools had their annual outing to the Crystal Palace. They spent an enjoyable day. On the previous afternoon the infants and those children who were too young to accompany the excursionists had a tea provided for them in the schoolroom. The expenses were entirely defrayed by Mr. A. Halford, Treasurer of the Schools.

SHECHITA BOARD.

A special meeting of the Board for the Affairs of Shechita, to make arrangements for the killing of poultry, was held on Tuesday at the Vestry Room of the Spanish and Portuguese Synagogue, Heneage Lane. There were present: Sir S. MONTAGU, Bart., M.P., in the chair, Messrs. M. Castello, Henry Hymans, Joshua M. Levy, A. Mocatta, J. Nathan (representative of the butchers) and I. Weber, and the Rev. B. Spiers as Ecclesiastical Assessor.

The PRESIDENT informed the meeting that the reason he had summoned the Board at the present season was the necessity for making permanent arrangements to kill poultry. Many of the poultry butchers were not allowed to kill on their premises, as they were unfit for the purpose. For this reason there was more demand for killing of fowls than the premises of the Board could meet. The Board was aware that premises had been temporarily taken at Cox's Square, Bell Lane, but the authorities of the Jews' Free School had objected to a poultry-killing yard being so close to the institution. He was anxious not to enter into controversy with the School, for he agreed that it was not a proper sight for children to see women in large numbers passing through Bell Lane, which was a very narrow thoroughfare, with dead fowls from which the blood was running. Personally he would like the Board to acquire a piece of vacant land, on which a one-storeyed building could be erected. This would be cheaper in the long run than having to pay rent; but failing such a course it was imperative to obtain premises without delay. The temporary yard in Cox's Square was still available and other places had also been offered, and it would be for the Board to decide which of them should be taken.

After a brief conversation, it was resolved to obtain premises in the neighbourhood of Bell Lane at an inclusive rental not exceeding £65, which shall be open for the killing of poultry on every weekday.

The members of the Board, accompanied by the President, then adjourned in order to inspect the premises in Cox's Square, and others which had been offered in Middlesex Street, and Crispin Street, Spitalfields.

GREAT EALING SCHOOL.—The Class Lists of the Oxford Delegacy, having reference to the recent Oxford Local Examinations, has just been issued, in which examinations the pupils of the Rev. John Chapman have been signally successful. All the candidates presented by Great Ealing School have passed, without a failure. They are: Edgar C. Motta, son of Mr. D. I. Motta, of Kingston, Jamaica, who has passed the Senior Examination in the First Division, and has gained the degree of "Associate of Arts." Harry Samuel, son of Mr. L. Samuel, of Cardiff, has similarly distinguished himself as a Senior candidate, and is entitled to the same designation. Gertrude R. Chapman, daughter of the Principal, has passed the Junior Examination. Rachael G. Woodzell, of Marlboro' Road, Ealing, has gained a Junior Certificate, First Division. Leopold Frank Davis, of 22, Priory Road, Kilburn, and Elias Naggiar, of Cairo, Egypt, have also passed the examination in the First Division. In the recent College of Preceptors Examination twenty pupils of this school, out of twenty-three presented, were awarded certificates in the various classes. Thus, during the past few months, the school has had twenty-six successes and three failures.

LONDON CHAMBER OF COMMERCE.—A. V. Jones, of the City of London School, gained the Cook, Son and Co.'s prize of £20 for proficiency in modern languages, thereby losing his claim to the £10 Stapley and Smith prize for Spanish and French or German, the £5 Hooper and Co. prize for Spanish, the £3 prize for Shorthand, and the £3 prize for German.

JEWISH CHAPLAIN AT PARKHURST PRISON.—As the result of representations made to the Home Office by Lord Rothschild and the Visitation Committee of the United Synagogue, the Treasury have authorised the appointment of a Jewish Chaplain to the Jewish convicts at Parkhurst Prison, Isle of Wight. To this prison all Jewish convicts will be forwarded instead of to Portsmouth Prison which has been closed, and at which Mr. Alderman A. Leon Emanuel, the present Mayor of Portsmouth, acted as Honorary Chaplain for over thirty years. The present is the first occasion that the Government has recognised the payment of a Jewish Minister at a convict establishment.

STEPNEY JEWISH SCHOOLS.—The following teachers of the above schools have been successful at the recent examination of the Department of Science and Art: Hyman Samuels, physiography; Henry de Haan, chemistry and freehand drawning; Mark Cohen, freehand drawing; Rebecca Barentz, freehand drawing.—In continuation of the festivities in connection with the marriage of Mr. Isaac Cohen, the boys of Stepney Schools to the number of 60, who formed the voluntary choir on the occasion, were entertained on Monday evening at the People's Palace. An excellent tea was provided, and Mr. Osborne, the kind and sympathetic director, placed at the disposal of the party the large social room used by the girls' club. The evening was pleasantly spent in part-singing, interspersed with songs, recitations, pianoforte and violin solos, and at 9 o'clock the party, on the invitation of Mr. Osborne, adjourned to the Queen's Hall to witness a performance of the operetta of "Widows Bewitched." During the evening a telegram of congratulation and thanks was sent to Mr. and Mrs. Cohen.

JEWS' INFANT SCHOOL, BUCKLE STREET.—In the recent Science Examination the undermentioned candidates proved successful: Agriculture (elementary) Beatrice Landon, Julia Levi, Esther Lewis, Phœbe Jewell; Hygiene (elementary) Beatrice Landon; Drawing (freehand) Beatrice Landon, Julia Levi.

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FOREIGN AND COLONIAL NEWS.

AUSTRALIA.

The Melbourne Jewish Aid Society, in its sixth Annual Report, presented at the General Meeting on July 16th, states that, although the number of applications for loans has been less than last year, the work of dealing with them has required of the Council a greater amount of deliberation, and of the Visiting Committee far more arduous investigation than hitherto, on account of the continued depression affecting would-be sureties. It can easily be understood that the widespread depression would cause its influence to be felt in this institution perhaps more than in many others. During the year 62 persons were granted loans amounting to £701. The repayments during the year totalled £868 15s. The late David Benjamin, of London, bequeathed to the Society a legacy of £100, which has been duly received and incorporated with the "Esther Benjamin Loan Fund"—a fund originally constituted from a gift of £300 donated by that gentleman in memory of his departed wife.

AUSTRIA-HUNGARY.

We recently announced that the distinguished orientalist scholar, Dr. Ignaz Goldziher, Secretary of the Jewish Community at Buda-Pesth, had been nominated for a Professorship at the University in that city, where he is a Docent. A decree has been published in the official Hungarian journal, whereby the Emperor-King confirms the nomination. Dr. Goldziher is the first Jewish Ordinary Professor at the University, which was founded by the Empress Maria Theresia as a Catholic institution. According to the *Budapester Tageblatt*, this breaking down of the barriers of religious exclusiveness will be hailed everywhere with satisfaction, particularly on account of the high position which Dr. Goldziher holds among scholars of European repute. Almost as soon as his works, mainly on Oriental languages and literature, appear they are translated into English, French and German. Dr. Goldziher, who was born at Stuhlweissenburg in 1850, studied Oriental languages at Buda-Pesth, Berlin and Leipsic, Oriental MSS. at Leyden and Vienna, and since 1872 he has been Privatdocent at the Buda-Pesth University. In 1876 the Hungarian Academy of Science elected him a Corresponding Member, and in 1892 an Ordinary Member. As a man and a scholar, says the *Tageblatt*, Dr. Goldziher has shed lustre on the fatherland and on Hungarian science.

A Catholic priest, named Scherzer, has been arrested in Vienna on a charge of fraud. While connected with a church in the capital, he made himself so conspicuous by his share in the anti-Semitic movement that his superiors removed him from his post and transferred him to a small village in Lower Austria. There he misappropriated charitable funds entrusted to his care. Scherzer lately returned to Vienna in order to solicit from his anti-Semitic friends a sum of money sufficient to cover his defalcations, but everywhere he met with a refusal.

Anti-Semites have sought to give to a murder at Szenics the character of a Jewish ritual murder. They have, however, been defeated in this move, as the murderers have turned out to be two Christians peasants.

At Stropko (Upper Hungary), an outrage has been committed in the Jewish cemetery. The gates and several tombstones were destroyed. The perpetrators have not yet been discovered.

GERMANY.

The King of Wurtemberg has recognised long service by conferring the Frederick Order on Herr Hirsch Kahn, who for fifty years has been accountant to the Jewish congregation at Baisingen.

HOLLAND.

The editor of the *Archives Israélites* has been visiting Holland, and in a series of articles he described the social and communal life of the Jews in Amsterdam. In the last issue of his paper, M. Prague gives an account of the Beth Hamedrash, which he characterises as a palace raised by the piety of the Amsterdam Jews to Jewish science. The building was constructed in 1883, and as regards installation and organisation is of a very high class. With its spacious, well-lighted and even luxuriously furnished rooms, it is a great advance on the Beth Hamedrash of former days. On the ground floor, among other chambers, there is an immense amphitheatre, which serves as a synagogue and from the point of view of luxury and comfort is without an equal in Amsterdam. It is a veritable jewel, with its circular gallery, Ark—a chef d'œuvre of cabinet making—richly gilded chandeliers and lustres, and handsomely carved furniture. A magnificent staircase of wrought wood leads to the first floor, containing a large number of rooms at the disposal of students of every age and condition. The volumes of the library are conveyed by a lift to every floor. It should also be mentioned that on the ground floor is the Hall of the Beth Din, which, presided over by the Chief Rabbi, Dr. Dünner, meets several times a week, and in addition one of the Dayanim sits *en permanence* every day, so that ritual and other matters of an urgent character may be settled without delay—an example which might well be followed in respect to the East End Scheme, in so far as it relates to the Beth Din. The foyer of sacred science, as M. Prague terms the Beth Hamedrash in Amsterdam, cost upwards of £8,000. Among other interesting facts related in connection with the famous treasures of the Portuguese Synagogue is its possession of a basin used for washing the hands of the Cohanim, a masterpiece by Benvenuto Cellini, for which as much as £8,000 has been offered. The congregation, however, will not part with it at any price.

NEW SOUTH WALES.

It is not generally known, even in his own diocese, that Cardinal Moran, the Roman Catholic Archbishop of Sydney, is an eminent Hebrew scholar. At the age of twenty-four, when residing in Rome, Dr. Moran was Professor of Hebrew at the College of the Propaganda.

PALESTINE.

From the Annual Report of the Esra Society (Berlin) for the support of Jewish agriculturists in Palestine and Syria, we learn that the Society is interested in 24 colonies, all of which are progressing to such an extent that they can now dispense with foreign aid. A Jewish population of about 5,000 souls is devoting itself to agriculture in all its different forms, on land covering an area of more than 50,000 acres. Owing to this successful result the Esra Society has been relieved of a heavy responsibility, and is thus able to turn its attention to the formation of new colonies. With the financial co-operation of other similar societies, the Esra is completing arrangements for establishing a colony, to consist of Russian Jews, who are now working in Palestine as day labourers. The Report testifies to the facility with which the Jewish peasants have adapted themselves to their new occupations. They have shown that the Jews can be won back to agriculture, and that, judging by the results already attained, Palestine is the country best suited for this purpose.

SOUTH AFRICA.

The Griqualand West Hebrew Congregation, Kimberley, has attained its majority, and at the recent twenty-first annual general meeting it was recommended by the Committee that a festival should be held to commemorate this event, which, marking an epoch in the history of the Jewish community of the Diamond Fields, deserved more than passing notice. The Committee, in their Report, announce that the Jewish school for the study of the holy language and literature, as well as religious classes, will be commenced without delay, and that in the present depressed condition of affairs in Kimberley it would be imprudent to incur a debt for the building of a new synagogue. Referring to the contretemps in regard to the appointment of a Minister, the Report says:—"Your Committee regret to state that owing to the laches of the London Sub-Committee an unfortunate unpleasantness has arisen. Your Committee have every hope that upon receipt of our letters in London, all will be arranged. We desire to record our entire sympathy with the Rev. Dr. Berlin, which was brought about solely by the neglect of the London Sub-Committee of our instructions."

UNITED STATES.

The Honorary Officers of the United Synagogue who will have to find from the Jewish public in London some £11,000 in order to be able to erect the New Hambro' synagogue in Commercial Road, must envy the Board of Management of the Temple Emanuel in New York, which appears to have unlimited funds at its command not only for ordinary, but also for extraordinary expenditure. We hear that the Board is about to make some structural alterations, external and internal, at the Temple, which are to cost the trifling sum of 40,000 dollars. And this sum will be found without any public appeal.

Mr. William Steinway, of New York, has divided among charitable institutions his pay as a member of the Rapid Transit Commission. Mr. Steinway, in this distribution, has been very generous to Jewish charities.

A chequered career has just come to a close at Chicago by the death of Dr. A. Mels, a littérateur. His name was originally Martin Cohn, and he was a native of Berlin. After completing his studies in 1848 he joined the Volunteers of Schleswig-Holstein in their struggle against the Danes, and was severely wounded at Idstedt. On his recovery he joined the French Foreign Legion, and served in Africa and in the Crimean War. Later on Mels entered the Spanish Army, attained the rank of Captain, and edited various Spanish journals. He then returned to Germany, and was collaborateur successively on the *Gartenlaube* and *Daheim*. Dr. Mels resided at Wilhelmshöhe while the late Emperor Napoleon was a prisoner there, and owing to some observations in this connection in a book he wrote there he made himself impossible in Germany. After a long stay in Paris he came to America two years ago, and settled in Chicago. Among his works "Heinrich Heines junge Leiden" enjoyed much popularity.

A fatal fire occurred on Wednesday morning in a six-storied building in Rivington Street, New York, part of which was used as a Jewish synagogue school, while the other part was let out in tenements. Notwithstanding the desperate efforts made by the fire brigade to rescue the inmates, three persons perished in the blazing building. One of the firemen was so severely injured that there is no hope of saving his life.—*Reuter*.

Sir Samuel Montagu, Bart., M.P., contradicts the statement that he is about to retire from the representation of Whitechapel. He will again become a candidate at the next election in the Liberal interest.

East London Synagogue.—The Rev. I. S. Meisels, Principal-Elect of Aria College, occupied the pulpit of this Synagogue on Sabbath morning last and delivered an eloquent discourse on the following saying of Rabbi Simon, found in the third chapter of the Ethics of the Fathers, "Be careful in the reading of the Shemang and the Amidah, and when thou prayest, let not thy prayer be as a fixed mechanical task, but as an appeal for mercy and grace before the All-present, as it is said, for He is gracious and full of mercy, slow to anger, and abounding in loving kindness and repenteth him of the evil. And be not wicked in thine own esteem." Mr. Meisels expounded this dictum of the Rabbi and explained the connection of the concluding words with the foregoing exhortation as the proper attitude of those who are engaged in offering up prayers to the Supreme.—At the Afternoon Service Mr. Meisels delivered a farewell address to the boys of the Stepney Jewish Schools at which Institution he has occupied the post of Instructor in Hebrew and Religion for the past eight years. The service, which was fully choral, was attended by all the boys of the upper standards with their teachers including Mr. Ashe Payne, the Head Master. Mr. Meisels based his farewell remarks to his old pupils on the saying of Rabbi Elisha, the son of Abuyah, contained in the fourth chapter of the Ethics, "If one learns as a child what is it like? Like ink written on clean paper. If one learns as an old man what is it like? Like ink written on blotted paper." In concluding his address, in the course of which, he earnestly exhorted his youthful hearers to remain steadfast to the teachings which he had striven to inculcate among them, Mr. Meisels took an affectionate farewell of his pupils and colleagues.

The Rev. I. S. Meisels, the Superintendent of Hebrew Teaching at the Stepney Jewish Schools, on leaving for Portsmouth to take up his position as Principal of Aria College, was the recipient of a lamp and a revolving book-case the gift of the President, the teaching staff and children of the Stepney Schools as a token of their esteem and respect.

"Warsaw" Synagogue.—We are informed that the Warsaw Synagogue, in Catherine Wheel Alley, Bishopsgate, of the Chevra "Somech Nophlim," was consecrated on Sunday last. The Rev. C. Davis, of the New Dalston Synagogue officiated, and discourses were delivered by the Revs. N Lipman and Muscat. The Synagogue was declared open by the President, Mr. Z. Diamond. The situation of this Chevra Synagogue can scarcely be regarded as satisfactory.

Central Marriage Portion Society.—On Sunday, a meeting of the members of this society was held in the new building of the Talmud Torah Classes, Great Garden Street, for the election of three couples, to receive the society's bounty of £10 10s. There were six candidates. Mr. L. Cohen, the President, occupied the chair, and Mr. M. Rosenberg, Vice-President, the vice chair. The Hon. Secretary, Mr. R. J. Dickson, read the Report of last year's work, which showed a steady increase, and was adopted. Messrs. Schonman, Sprung, Hill, Silverstone, Cohen and J. Dickson were appointed Scrutineers. While the ballot was being proceeded with, the meeting was addressed by the President, and Mr. M. Levy, the Treasurer, who urged those present to induce their friends to become members, so as to enable the society to increase the bounty. At the close of the ballot, several votes of thanks were passed.

Mabel Rubenstein, of 37, Sutherland Avenue, has, at the recent examinations of the Science and Art Department, passed in Chemistry and Physiography.

Miss Cissie Oppenheimer, Lady Holles's School, Hackney, passed the Senior Oxford Local Examination.

We are asked to mention that M. Beer, Cantor of the Temple in Rue de la Victoire, Paris, is in London, and will be pleased to receive his friends in the metropolis at 207, Green Lanes, N., where he is staying.

The property known as the Ceylon Buildings, Tenter Street West, Goodman's Fields Whitechapel, will be sold by auction by Messrs. Phillips, Lea and Davies at the Mart Tokenhouse Yard, on Thursday next.

London Hospital, Whitechapel Road, E.—Monthly return of Hebrew in-patients. In the wards July 1st, 44; admitted during the month, 68—112; discharged, 56; died, 14—70; remaining in the wards August 1st, 42.

Number of patients in the Jewish Convalescent Home, Portland Road, South Norwood, week ending Wednesday, August 29th, 1894: Men, 10; Women, 13.

Successful Examination.—Miss Rebecca Amelia Lawton, A.L.C.M., youngest daughter of the late John Lawton, and of Mrs. J. Lawton, of 122, Victoria Park Road, South Hackney, N.E. (formerly of Jersey) has passed (with honours) in pianoforte-playing at the examination for Licentiateship (L.L.C.M.) held by the London College of Music in July last. This is the highest diplôma granted by the College, Miss R. A. Lawton is a pupil of Dr. F. J. Karn.—[ADVT].

BOOKS AND BOOKMEN.

The new number of Stade's *Zeitschrift für die alttestamentliche Wissenschaft*, completing the volume for 1894, contains some weighty articles.

Pinkuss, Die syrische Uebersetzung der Proverbien (concluded).
Bacher, Die hebräisch-arabische Sprachvergleichung des Abu Ibrahim Ibn Barun.
Stade, Beiträge zur Pentateuchkritik; I. Das Kainzeichen.
Nestle, Miscellen.

The usual excellent Bibliography is appended.

The mark set upon Cain has always been a perplexing problem, and Stade's own article is another attempt to solve it. What his suggestion amounts to is that the mark was identical with the *totaphoth*. To get to this result, we are carried through an endless maze of considerations on tatooing and branding, put together with all Stade's usual verbosity but with less than his usual lucidity. Dr. Bacher's style, on the other hand is terse and his method sure; hence his articles on grammatical and philological subjects are always so valuable.

Stade's *Zeitschrift* has now existed for fourteen years.

While on the subject of German periodicals, it will be well to deal with the August number of the *Monatsschrift*. This is far and away the best number of the new series edited by Brann and Kaufmann. It is, in brief, a Zunz number—a happy device for commemorating the centenary of Zunz's birth. To enumerate its contents is to indicate the importance of the number for a right appreciation of Zunz and his work. This enumeration appears in my next note. It is of more than passing interest to notice how many women of the Zunz family were noted for their piety and learning. Professor Kaufmann prints 53 epitaphs, all of them interesting. The *name* Zunz was derived from a small place in the Rhine country, perhaps Zons, near Neuss.

D. Kaufmann: "Die Familie Zunz."
M. Brann: "Dr. Leopold Zunz und Seine Frankfurter Ahnen."
D. Kaufmann: "R. Löb Zunz."
D. Rosin: "Die Zunz'sche Bibel."
J. Theodor: "Über die 'Gottesdienstlichen Vorträge,' und der heutige Stand der Midraschforschung."
D. Simonsen: "Freud und Leid; Locale Fest—und Fasttage in Anschsluss an Zunzens Fastentabelle."
Besprechungen.

Wherein consisted the real import of Zunz's edition of the Bible? Dr. Rosin answers this question. The twenty-four books of the Old Testament, translated by H. Arnheim, Dr. Julius Fürst and Dr. Michael Sachs, appeared—under Zunz's editorship—in 1837-1838. Valuable as Mendelssohn's earlier translation had been, the two generations which had elapsed since its publication, were so rich in scholarly progress that Mendelssohn's work was already obsolete in 1837; two generations have rarely been marked by so enormous an increase of knowledge. In Zunz's work, this advance on philological, grammatical and lexicographical lines found a full expression. But the chief merit of the translators lay in their absolute detestation of paraphrase, and in their studious avoidance of embellishment. Herein the English Authorised Version stands supreme; there is no more beautiful example extant of a translation at once faithful and literary. Sachs, of the new translators, was most gifted with this power, though Arnheim was only a little behind him. In this respect, Zunz's Bible is an infinitely finer production than Philipssohn's, which was more popular but less distinguished. Sachs, by-the-way, failed to carry this same capacity to his translations of the piyutim; for, beautiful as these are, they lack the terseness and charming reserve of the original.

Our English revisers of the Authorised Version prided themselves justly on their almost invariably translating the same Hebrew word in the same way. But in this point they were anticipated by Zunz—another of the merits of his Bible. It is curious to know that Sachs was anxious to render the first verse of Genesis thus: "Früher schuf Gott den Himmel und die Erde," which is indeed the true meaning of the sentence, for בראשית only signifies "At some early period," and does not really mean "In the beginning." Zunz—who edited the work of his collaborators most carefully and conscientiously—thoroughly agreed with this translation, yet he rejected it on the ground that so unexpected a change in the very first line of the new edition would prejudice readers against it. They would at once condemn the book as likely to be full of innovations. The English Revisers of the New Testament found to their cost that the English public was very liable to the very natural premonitions of evil, which Zunz sought to avoid.

Yet, where an important principle was at stake, Zunz did not hesitate to depart from old and accepted usage. Luther's Bible had accustomed the German people to certain spellings of the Hebrew names, derived partly from the Septuagint, and partly from the Vulgate. Zunz's Bible was intended chiefly for Jews, and the editor thought that all Biblical names should appear in a precisely accurate transliteration, not in forms filtered through Greek or Latin misapprehensions. Bunsen, in the preface to his own Bible, makes the mistaken or insolent charge that Zunz had translated the Hebrew names into "Judendeutsch." Zunz, let me add as a last point in praise of his Bible, followed the Massoretic text strictly. This, I repeat, was praiseworthy, for it is an intolerable offence against honesty to present anything but the Massoretic text in a translation which is published without notes or critical apparatus of any kind. If you depart from the Massoretic readings, you must justify your departure. Zunz, however, was by no means a hard and fast believer in the accuracy of the Massora.

The old stigma has at last gone; for now even our German Jewish contemporaries are admitting that ולא כעבר הים הוא no longer applies to England. See the *Allgemeine Zeitung des Judenthums*, vol. 58, no. 32, p. 380.

Professor W. Robertson Smith's work on "The Old Testamont in the Jewish Church" has been translated into German, from the second enlarged edition, by J. W. Rothstein. A new address by R. Kittel has for its subject "The life of the Prophet Isaiah." Other new publications are Caspari's "Job," Haug's: "Vergleich. Erdkunde und alttestamentliche geograph. Weltgeschichte." These last items I have derived from Wohlleben's list.

Another volume of the superb introduction to the Old Testament by Kuenen has been published in Leipzig (Reisland, 1894, edited by Matthes and Müller). This new volume deals with the poetical literature in general and with Proverbs, Job and Ecclesiastes in particular. For common-sense allied to genius Kuenen reigns supreme. The volume has been well-edited, but such mistakes as תורה for תודה on p. 7 are likely to mislead. I have seen no more complete and reasonable account of the *forms* of Hebrew poetry than is contained in this admirable volume.

Dr. Chotzner has returned to his old love, and in the pages of the *Hammagid* he is writing a series of further imitations of Charizi. His Hebrew is admirable, and the matter is very good. It is to be hoped that Dr. Chotzner will soon publish another volume of these sketches and stories in rhymed Hebrew prose.

Two reports, the one German and the other American, lie before me. The one narrates the doings of the Jewish Religion School in Frankfort-on-the-Main (Buchdruckerei von M. Slobotzky, 1894). This school not only teaches but superintends teaching in the gymnasia, and is very flourishing. Equally good work is being done in America by the Hebrew Education Society of Philadelphia, which now publishes its forty-sixth Report.

The third edition of the Rev. S. Singer's translation of the Prayer Book is nearly sold out. This makes a total sale of 18,000 copies—an extraordinary success, which must be very pleasing both to the editor, and to Mrs. Nathaniel Montefiore, whose generous support rendered possible the publication of so cheap a book. There will be a large demand for the fourth edition, now in the press, for Mr. Singer is adding a valuable appendix, particulars of which will no doubt be shortly announced.

I. A.

WEST END TALMUD TORAH CLASSES.

The first distribution of prizes to the pupils attending the West End Talmud Torah Classes was held on Sunday last. There was a large attendance; the Rev. B. Spiers (Dayan) presided, and Mrs. Spiers, who was presented with a handsome bouquet, distributed the prizes.

Mr. B. A. Fersht, Hon. Secretary, read the report of the Examiner, the Rev. M. Adler, who said that the results of the examinations were satisfactory. Within the period of eight months during which the Classes have been held, a great deal of useful and painstaking work has been performed by the teachers. In all the classes, translation and reading were very good. The Chief Rabbi's Code has been followed on the whole, although in some classes more than demanded by the Code has been done. In the upper classes, Grammar was well known, the boys in the IV. and V. Standard showing especial acquaintance with this subject. The points upon which the children were weakest were Religious Knowledge and Scripture, to which more attention should be given. Considering, however, the short time during which Mr. Klein and his assistant have conducted the Classes, Mr. Adler said he was pleased to note the thoroughness of the instruction given, and the really large amount of work that has already been accomplished. The locality of the school is most objectionable, owing to the noise of the people below interfering with the proper conduct of the school.

Mr. J. Davis, on behalf of the Committee, said that the Committee were fully alive to the necessity of removing the Classes to a more suitable locality, and would endeavour to overcome the difficulty, as soon as the funds would allow. The Committee congratulated the zealous Headmaster, Mr. J. Klein, and his assistant, Mr. Bril, on the excellence of the Classes, in spite of the numerous difficulties they had to contend with, and the shortness of the period in which the pupils had to be prepared (eight months).

The pupils then sang the 24th Psalm, and after Mrs. Spiers had distributed the prizes,

The rev. Chairman rose to address the meeting. He thanked the Committee for the honour they had conferred upon him in asking him to preside on that occasion. He had heard a highly satisfactory and very pleasing report by the Examiner, the Rev. M. Adler, B.A., on the eight months' work, and congratulated the Committee and the teaching-staff on the success achieved. One great feature of this institution, and that, in his opinion, a potent one, was that the entire instruction is imparted not in "Yiddish," but in English. The rev. Chairman dwelt upon the erroneous idea still prevalent among many, that Hebrew instruction ought to be given in "Yiddish," which is no language at all; and quoted in support of his opinion the tradition that Moses expounded the Law in seventy different languages. He urged the parents to support the Committee in upholding this very useful institution, and to assist the teaching-staff by promoting more regular and punctual attendance; and then he felt convinced that, conducted on such sincere principles, the institution must become an honour to the community at large, and a lasting benefit to the neighbourhood in particular.—(Cheers).

The Rev. P. Phillips and Mr. A. Mundy also addressed the meeting.

Mr. Davis proposed, and Mr. J. Victor seconded, a vote of thanks to the Rev. B. Spiers and Mrs. Spiers, which was enthusiastically accorded and acknowledged by the Chairman.

Other votes of thanks having been proposed and acknowledged, the proceedings terminated.

The following are the donors of prizes: Revs. B. Spiers, C. F. Maccoby, I. Myers, and Messrs. J. Davis, J. Victor, S. Fersht, S. Solomons, J. Blackstone, M. Warshawsky, H. Lieberman, O. Klemfeld, A. Fersht, B. Cohen, M. Simsohn, S. Dombey, J. Klein, Mr. Bril and Mr. Frank.

The following are the prize-winners: H. Morris, M. Fersht, S. Goldberg, G. Davis, S. Silverman, J. Phillips, S. Blumenthal, R. Morris, S. Smith, S. Levy, H. Simsohn, L. Morris, H. Lipman, M. Symons, J. Bleichman, S. Ansell, S. Blackstone, P. Stone, H. Blumenthal, M. Silverman, I. Stone, S. Franklin, A. Morris, T. Simons, C. Franklin, J. Nevlatsky, D. Symons, S. Levy, B. Menafsky, H. Phillips, A. Levy, S. Littleman, J. Franklin.

Several new members were enrolled. A number of pupils were also entered on the register.

At the recent Examination of the Science and Art Department, Miss Miriam Samuels, A.C.T., of 61, Sutherland Avenue, W., obtained a first-class Certificate in Design.

JOTTINGS FROM THE UNITED STATES.

[FROM OUR CORRESPONDENT.]

BALTIMORE, AUGUST 17, 1894.

Mr. Nathan Straus is coming to be America's ideal philanthropist, not so much in the amount of money which he expends, but in his methods, which are at once health-promoting and helpful in improving the condition of the poor. Several years ago he began in the unostentatious way which has characterised all his actions, to sell ice at cost price during the summer and coal during the winter in the slums—always in quantities to suit the short purses of the poor. The demand for this kind of relief became so general that he soon found it expedient to establish several stations at convenient points, securing the free use of city docks where possible, and always doleing out the fuel or the ice at the actual cost at the mine or ice fields. It should be explained as to both of these that they are subject always to "corners" and similar machinations of wealthy operators, who have no compunction and less conscience in squeezing the poor. The introduction of cheap ice was soon followed by the *New York Herald* with its great free ice door-to-door relief, which, unlike the method of Mr. Straus, makes inroads on the profits of small dealers and pauperises to the extent of inducing the niggardly to take what is properly not meant for them. For all that however, it is, as it was, a God-send and a life-saver. Mr. Straus's energies are now directed largely to the sterilised and Pasteurised milk service. His milk is of absolute purity, to insure which he pays a corps of medical inspectors to look after the stables and cows whence it is derived, and to watch it carefully in its handling, to insure absolute freedom from disease germs; the services of bacteriologists are likewise frequently called in for this purpose, all at Mr. Straus's expense. It has been practically demonstrated that with sterilised milk the lives of dozens of the sickly babes of the tenement district are saved each summer.

The two kinds of modified milk are both palatable and safe as against the ordinary raw milk. The health records, showing diminishing infant mortality, prove that the work has been to a good purpose. Milk is now being sold at 14 stations in several parts of the city, amounting to 3,600 bottles per day, and about 3,000 quarts, mostly of pure raw milk. An attempt has lately been made to reduce the evils of intemperate drinking of alcoholic and other injurious liquids by working men and others in the terribly hot and humid days of the summer. The pure milk is sold at one cent a glass, whereas its average cost is three and five cents, while no spirituous drinks are to be had at less than the last-named price. The result has been the sale of 7,500 glasses per day, with a tendency to increase. Milk as a food for babies, mixed with lime water or malted barley, is also largely encouraged, and the best of results have followed the introduction of the new food. At the Hebrew Institute, the rallying point of Jewish philanthropy in the slums, courses of lectures are given to young mothers and others immediately interested in infants, on topics directly connected with their care and with especial relation to the poor babies. They are couched in extremely popular language, such as the Russian mothers can understand. Mr. Straus's charity has, in addition, the co-operation of the Municipal Board of Health and its doctors, as well as those of the Hebrew Charities, who are stationed at the milk depôts to give medical advice and attention. One result growing out of this is that Mr. Straus has furnished each of these physicians and others, who come in contact with the poor, with books of free orders for milk and milk food, containing one hundred coupons each, the purpose being to make the work reach even further than it has up till now. Mr. Straus recently described his ideas on this subject, his methods and the results, in the *North American Review*.

The Philadelphia Jews, with Dr. J. Leonard Levy (Dr. Jos. Krauskopf's assistant) at their head, have founded the Philadelphia Milk and Ice Society. They invited the participation of the general public, and have secured some valuable co-operation. The work is not sectarian in any sense. The Society has two depôts, and thus for this summer 50,000 persons have been helped. The reports show the daily sales of ten tons of ice and 1,000 quarts of milk during the oppressively hot weather, but a much less quantity was taken at first; for it took time and pains to introduce the charity. The workers hope to give relief with cheap fuel during the winter.

Other charities along this line are the establishment in all large cities, and especially by Jews, of diet kitchens, to relieve the sick poor, and the convalescent, of sanitoriums, country-week associations, free baths, &c. The kitchens generally act as adjuncts to the public institutions of the same kind, in serving *kosher* viands; Christians participate in the benefits, and doctors and dispensaries everywhere are furnished with free coupons. The sanitorium in its best form is found in that maintained by the Jews of New York City, and in that by Philadelphians—the Seaside Home at Atlantic City. Both are extremely well supported, and do much good. That of the New Yorkers, as to which I have no figures, receives 1,600 dols. for its support from the city alone. In addition to these, frequent outings to the parks, on the barges down the river, and vacations in the country are provided for the poor. A novel idea at the Hebrew Institute is to throw open the roof into a garden, for the entertainment and health of the patients,

The Baron de Hirsch fund leads with its practically free "rain" baths in the tenement district. They are modified shower baths, in which the water is projected on the body, except the head, from all sides from many tiny holes. The baths are open all the year. They have similar baths in connection with the Hebrew Institute.

The attempts to procure statistics of the Jews of this country have never proved satisfactory, and this is true even of the special form drawn up for the United States in 1890. Coreligionists in this country seem to object to be set apart in this way, even for so good a purpose, or perhaps they do not take enough interest in the matter to reply to the schedules. Mr. A. J. Solomons, agent of the Baron de Hirsch fund, undertook the latest. The *Kansas City Times* gives some of the results. As the figures hardly touch recent immigrants, and the question of how they fare under new conditions, they are robbed of a certain peculiar interest. Mr. Solomons sent blanks to 15,000 Jewish families, and received replies from 10,618, representing 60,630 persons. The families to whom the blanks were sent, represented every grade of the social scale, and it is interesting to note that only families who had been in the country for five years or over took the trouble to answer the inquiries. Of the 10,618 families who replied, 3,996 kept no servants, 3,843 kept one servant, 1,958 kept two, and 921 kept three or more. The number of births between January 1st, 1885, and January, 1890, was 6,038, and only 614 of these were reported in families where there were over two servants. This is in keeping with the well-established fact that with the increase of wealth and luxury there is a decrease of the birth rate. The death rate of those keeping no servant was 6·94, and those keeping over two servants, 7·37. The statistics also show that there are more males by 3 or 4 per cent. than females. The birth rate among the Jews is shown to be about 10 per cent. lower than among the general population, which is more than offset by the lower rate of mortality, and substantiates the assertion often made that the superior sanitation of the Jews largely increases the average expectancy of life as compared with non-Jews. One can readily understand why the death rate should be higher in the South, but that the birth rate is also higher is not so readily explainable any more than why there should be more births during December and January than during other months. The percentage of divorce is much more lower than that shown by any other class. Deaths from consumption and scrofula are relatively infrequent, as is also the case with alcoholism. The *Times* concludes its article with the comment:—

"These statistics show some extraordinary conclusions when compared with similar figures returned by native Americans. The Jew is more healthy, has a longer expectation of life and has a lower death rate. No suicides are reported and very few divorces. Of the whole 60,320 Jews reported, only 617 were sick on January 1st, 1890; only 202 were reported as being blind, deaf, maimed or crippled. Very few of them—less than thirty—are confined in the prisons of the country."

The church statistics, division "Jews," undertaken by Dr. Carroll is quite misleading in its conclusion, though several editors of Jewish papers had charge of certain districts. In the article in the *Forum* the special agent concludes that estimated by their denominational wealth, according to the average value of the church edifices and sites, the Jews are the wealthiest denomination in the country. This error has crept in because the poorer Jews seem hardly to have made known their status and it is a familiar fact in all large cities that where there is one large reformed Jewish Temple costing 150,000 dollars or more, there are, at least, a half-dozen poor congregations which huddle together daily for divine service in a room or makeshift hall. The average value of the synagogues of the Reformed Jews is 38,839 dols.; the impression is that it is much higher. The Unitarians come next with 24,725 dols., whilst the Episcopalians are down at 16,182 dols. The figures are not only unsatisfactory but they give point to charges made from time to time, that ours is the wealthiest denomination in this country; whereas, it is a fact that neither does the wealth of individuals approach that of the multi-millionaires, nor is the number of very wealthy striking; whereas it is a well-known fact that the number of those, who make only a fair living is as great here as in other countries.

The figures of the special church census show 200 Jewish ministers, of whom 125 are orthodox; 533 organisations, 301 edifices, with seating capacity of 139,234; the value of the property as 9,754,275 dols., and the members as 130,496 dols. There are said to be more reformed members than orthodox, which is absurd. The other statements are as glaringly erroneous.

The work of Michael Heilprin, "Bibelkritische Notizen," recently referred to under "Books and Bookmen" has not attracted much attention here, solely because it is in Hebrew. Dr. Benjamin Szold, who edited the posthumus MSS., has the same story to tell of his work, "A commentary on Job" likewise in the sacred tongue. The late author is better remembered for his efforts to colonise the Russian Jews thirteen years ago. His influence and persistent efforts resulted in the present prosperous agricultural colonies at Vineland, New Jersey. He is also remembered as the principal compiler of Appleton's "American Encyclopœdia," and for his two volume work on "The Historical Poetry of the Ancient Hebrews." His son Professor Angelo Heilprin is the distinguished Palæontologist and geologist. He accompanied the Peary and Peary Relief-Arctic Expeditions several years ago, in that capacity. He is now at work again in the Bermudas on which he has written an instructive book. Under his editorship is published a weekly illustrated magazine devoted to Natural History entitled "Around the World." It seems to be prosperous.

The end of the disenterment case reported in this correspondence was that the congregation failed to appeal, alleging a lack of means; and the heirs exhumed the remains at their first opportunity. The congregation did not make that fight for principle, which was expected of it.

The Jewish Publication Society announces the coming issue of the fourth volume of Graetz's "History of the Jews," and of an essay on "Jewish Literature" by Professor Karpeles.

Hon. Isidor Rayner, Member of Congress for Maryland, who champions the anti-Russian resolutions and other requiring full rights for our coreligionists there announces his withdrawal from Congress. He will run for State Governor.

Representative Isador Straus, brother of Nathan Straus, philanthropist, and of Oscar Straus, late United States Minister to Turkey was the recognised Administration Leader in the House during the late Tariff fight.

NUMBER of inmates in the Jewish Seaside Convalescent Home, Brighton, week ending Wednesday, August 29nd, 1894: Men, 8; Women, 8; Children, 4.

THROAT AFFECTIONS AND HOARSENESS.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Government stamp around each box. Of all chemists.—[ADVT.]

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THE PROVINCES.

BIRMINGHAM.

The Beth Hamedrash, Holloway Road, was largely attended on Sabbath and Sunday last, when addresses, each lasting three hours, were given by the Rev. M. B. Dagutzki, of Manchester. The President, Mr. M. L. Dight, previous to the lecture on Sunday, dwelt at some length upon the necessity for the Beth Hamedrash in Birmingham, and especially on the importance of working it in conjunction with the congregation. Several new members were enrolled, and a number of valuable books were presented by Mr. Silverston, of Coventry, for the use of the members.

A correspondent protests against the Council any longer tolerating the "Opposition Synagogue." He says: "The law of our congregation is clearly against it, and should be enforced or altered. We have a splendid synagogue and a beloved minister, one of the best in England, also a society with a Magid, to whom the Wardens have kindly granted the use of the schools for lectures in Yiddish, yet there are some malcontents; last week they brought a so-called Rav to lecture. Instead of advising them to sever from the mother congregation, if he would have told them that peace and unity is his advice, it would have been more like the voice of a pious man. As to the atmosphere of the room, I must leave those who frequent the place to judge whether it is likely to improve their health."

BRIGHTON.

Miss Marcelle Lewy, pupil of Madam Lewy, Copthorne, The Drive, West Brighton, has passed the recent Oxford Senior Local Examination, and has obtained the title of Associate in Arts. Miss Lewy, who is only 14 years of age, is the youngest of all the senior candidates who presented themselves at the last session.

GLASGOW.

By special request of the Wardens, Mr. Baron, Chazan of the Branch Synagogue, conducted the service in the Garnet Hill Synagogue on Sabbath last. He was assisted by a specially trained choir.

LIVERPOOL.

Samuel Slefrig, 203, Walton Road, a student of Liverpool College, Middle School, has just passed the examination in Advanced Theoretical Chemistry, held by the Science and Art Department, South Kensington.

The choir of the new Hebrew Congregation have been entertained to a picnic by the President, Mr. B. Lipson. The party, including Mr. and Mrs. B. Lipson, Mr. J. L. Curlender (Treasurer), and Mrs. Curlender, Mr. F. Barnett, (Past President), and Mrs. Barnett, Rev. A. and Mrs. Rutkowski, and Mr. F. C. Curlender (Hon. Choir Master), to the number of 45, left the synagogue in waggonettes and drove to Thornton, where football and other sports were indulged in, and several valuable prizes awarded to the successful competitors. Afterwards, a substantial tea was provided, and dancing, music and other amusements followed. It may be mentioned that the choir is practically voluntary, and the picnic was provided at the sole expense of the President, as an acknowledgement of services and an encouragement to the choir.

MANCHESTER.

The Rev. J. M. Asher, who has just returned from Russia, delivered a lecture on the condition of the Russian Jews at the Jewish Working Men's Club on Sunday last. Mr. Asher has pursued in Russia a course of Talmudical and Rabbinical studies, and is probably the only English-born Jew who has gained the Russian Semicha (Rabbinical Diploma). Mr. Asher commenced by an expression of regret at the peculiarity of the Russian Jew, that even his most valuable and virtuous qualities were usually clothed in an uninviting veneer. The Jewish communities in Russia in reality formed a series of oases,—centres of activity and industry—without which Russia would long since have been buried under the dead weight of its own inertia. He dwelt upon the benevolence of the Jews, giving a statement of the vast amounts spent by them in the cause of charity abroad, which, however, were unfortunately inadequate to meet the heavy demands made upon them. The matter was rendered more serious, since all attempts at organisation or system would certainly be defeated by the authorities and also through the natural inaptitude of the Jews for system. The opposition of the Government towards organisation was manifest from the fact that all communal arrangements, such as Shechita, the disposal of Mitzvoth, the heating and lighting of the Beth Hamedrash, and all matters involving receipt and expenditure of money must pass through the hands of the police. This system naturally presented many opportunities for extortion on the part of tyrannical petty officials. As a matter of fact, benevolent societies must carry on their work illegally and must pay blackmail to obtain neutrality—though even it be an agressive neutrality—of such officials. The lecturer then dilated upon the enormous sacrifices made in support of religious education, quoting several instances which had elicited his admiration. The natural law of self-preservation played no important part in Russia. The Jews, hateful to the Government owing to their devotion to knowlege and to the cause of progress, were debarred, as far as the large majority were concerned, from all schools and Universities, with the direct object of ultimate demoralisation and utter dehumanisation. The same qualities which endeared them to Alexander the Good, made them only appear dangerous in the eyes of Alexander the Bigot. Thus, the Talmud was at the present time the only medium for intellectual exercise and education open for the vast majority of the Jews in Russia, and the lecturer advocated the advisability and necessity of Jews and non-Jews supporting all institutions devoted to these ends. For, even when considered apart from religious considerations, they must represent strong centres of resistance to the attempts to stifle and starve the Jewish intellect. Most valuable among these educational bodies must be reckoned the body of Perushim students under the direct and able control of Rabbi Izchak Elchonon Spector of Kowno. A distinctive feature of Mr. Asher's lecture was his defence of his Russian brethren against charges which were frequently brought against them. One of these—want of cleanliness—he emphatically and vigorously repudiated, re-iterating the positive statement that he had always found the Jew much cleaner in person and in habit than the Russian in the same station of life. Votes of thanks were passed to the Chairman, Mr. M. Valentine, and the lecturer.

The pupils of the Jews' School had their annual outing to Belle Vue Zoological Gardens on Friday last. The following members of the staff have passed the Science and Art Examinations: Mr. Markson, model, 2nd class, freehand, 2nd; Mr. Norris, freehand, 1st class, light and shade, 2nd; Mr. Steinmark, model, 1st class, freehand, 2nd; Miss Kershaw, model, 1st class.

The Rev. Dr. Salomon kindly officiated at the Women's Service last Sabbath.

SHEFFIELD.

On Thursday week, Mr. H. L. Brown, of Sheffield, gave his promised treat to the children of the Jewish Schools. Forty children were conveyed in drags for half-a-day's outing at Froggatt Edge. The children, who thoroughly enjoyed themselves, gave three hearty cheers for Mr. H. L. Brown for his kindness.

SUNDERLAND.

A popular lecture on the "Prospects of the Jewish colonisation of Palestine" was delivered by Mr. S. Levy, B.A., (of Jews' College), under the auspices of the Chovevi Zion Association, in the schoolroom, Moor Street, on Sunday evening. Mr. Mark Cohen presided. After referring to the political and religious advantages which would accrue from the colonisation and cultivation of Palestine by the Jews, the lecturer dwelt at length upon the fertility of Palestine for cultivation purposes, and the good work which was being accomplished in making Palestine a home for thousands of their Jewish brethren, instead of causing them to be sent from town to town. In conclusion, he urged upon them to continue to further the aims and objects of the Chovevi Zion. The Rev. J. Phillips moved a hearty vote of thanks to the lecturer, which was seconded by the Rev. W. Kantrowitz, and carried by acclamation. The lecturer, in acknowledging, moved a similar compliment to the Chairman for presiding, which was seconded by Mr. A. Jackson.

[*Provincial Correspondents are reminded that reports should be despatched as early in the week as possible*].

CONGREGATIONAL, &c.

MR. R. WOLFENBUTTEL, who has acted as בעל תפלה and בעל תוקע for the last 30 years in several congregations, is willing to take an engagement for the ensuing ימים נוראים. London or Provinces; highest references. Apply at No. 2, Shepherd-place, Whites-row, Spitalfields, London, E.

EDUCATIONAL.

BRUSSELS.

JEWISH diplômeed ladies, having best references in England and on the Continent, could receive into their family a few young ladies who intend to frequent the "Cours d'Education," or receive their instruction at home. Special attention is given to the study of music, singing, drawing, painting, modern languages, etc. Address Mesdames Nordmann, 13, Rue Antoine Dansaert, Brussels.

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AN ENGAGEMENT wanted, in any capacity. Thorough needlewoman; good housekeeper; willing to make herself useful; highest references. Address 2,946, Jewish Chronicle office.

WANTED, engagement as Lady HOUSEKEEPER to widower, or Companion to a lady. Thoroughly domesticated, musical, and of cheerful disposition; no objection to travel. Address M. B., 35, Cambridge-avenue, Kilburn.

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YOUTH, respectable, age 19, seeks employment in any capacity. Six years' City experience; used to jewellery and fancy trade. Please address S. W., 15, Middlesex-street, Aldgate.

Grand Theatre, Islington.

Sole Lessee and Manager, Mr. C. Wilmot.
General Manager, Mr. H. A. Freeman.

Nightly, at 7·40, last night of Mr. Forbes Robertson and Miss Kate Rorke, in
"THE PROFLIGATE,"
from the Garrick Theatre.

Monday next, Mr. George Alexander and Company, from the St. James's Theatre, in
"THE SECOND MRS. TANQUERAY."

SITUATIONS VACANT.

COMPANION-HOUSEKEEPER wanted. Good appearance and personal references indispensable; age between 25 and 30. Apply on Sunday, between 5 and 7 o'clock, at 87, Priory-road, Kilburn.

WANTED, middle-aged HOUSEKEEPER. Entire charge; two children; moderate salary. Apply any day before 11 a.m., 230, Well-street, Hackney.

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LAD WANTED, to learn the Diamond Mounting, with premium. Apply 48, Baker-street, Farringdon-road.

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